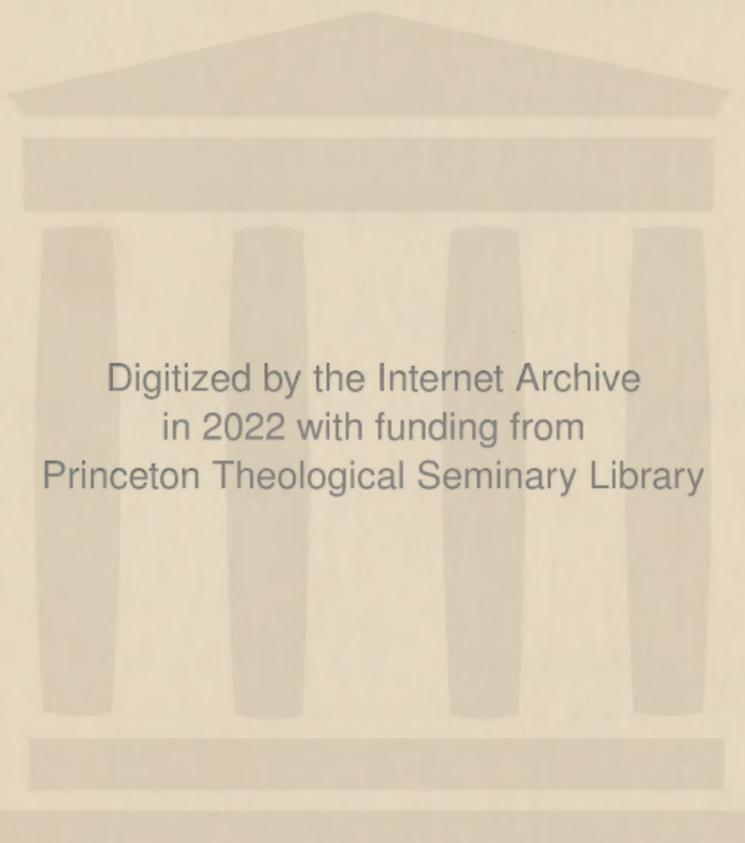


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For the antiquity and
universality of the

1886



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VINCENTIUS LIRINENSIS

FOR THE

ANTIQUITY AND UNIVERSALITY

OF

The Catholic Faith

AGAINST

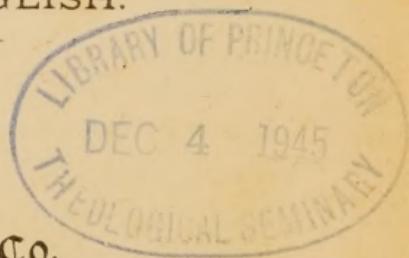
THE PROFANE NOVELTIES OF ALL HERETICS.

LATIN AND ENGLISH.

Parker and Co.

OXFORD, AND 6 SOUTHAMPTON-STREET,
STRAND, LONDON.

1886.





PREFACE.

VINCENT was born in Gaul, and, like many of his contemporaries, after having lived in the world, felt drawn to the greater strictness of the religious life. He therefore sought and obtained admittance to the celebrated Abbey on the island of Lerins in the Mediterranean, opposite Cannes. Here he became a monk and was ordained priest, becoming also one of the foremost of that band of learned and laborious men who formed and trained so many bishops and leaders of the Church in the troublous times of the fifth century. His death took place about A.D. 450.

The accompanying treatise was written, as Vincent tells us himself, c. i., "to refresh his weak memory" as to what he had read in the writings of the Fathers, whence the title "*Commonitorium*;" and, further, to set forth how "to find out the fraud of heretics, and to escape their snares." He mentions then "two manner of ways by God's assistance to defend and preserve his faith; first, *by the authority of the law of God* [i.e. Holy Scripture]; secondly, *by the tradition of the Catholic Church.*"

He points out the necessity of tradition, although Holy Scripture be perfect and "most abundantly of

itself sufficient for all things;" because every heretic expounds it after his own fashion.

The rule for ascertaining what to believe is to hold that which has been believed "*everywhere, always, and of all men*" (for that is truly and properly Catholic), following "*Universality, Antiquity and Consent*" [c. i. also chap. xxvii.].

He proceeds to touch upon various heresies, and sketches the Catholic doctrines of the Incarnation and the Holy Trinity. On the subject of the development of the Faith he lays down as a rule that there must be such, but "in such sort that it may be truly an increase in faith, and not a change" [chap. xxiii.].

These principles, being such as the Church of England has repeatedly upheld, have naturally led to Vincent's being often quoted by her greater theologians, some of whose utterances on these subjects are, as a matter of interest, given in the Appendix.

THE present edition is practically a reprint of the Latin and English texts published at Oxford in 1841. The two volumes appeared in a series of 'Oxford Editions,' as they were called, of certain Doctrinal and Devotional works chiefly by divines of the English Church, such as Laud, Andrewes, Bull, Patrick, Sherlock, Jeremy Taylor, &c., with one or two others, such as the "Imitation" by Thomas A Kempis, the "Confessions of S. Augustine," and the *Commonitorium Vincentii Lirinensis*. The volumes were issued under the direc-

tion of different editors, and were published at the same time as, and in a manner supplementary to, "The Tracts for the Times." The "Vincent of Lerins," with some few of the others, so far as they had been published, were thus referred to in a notice appended to most of the recent Tracts in that Series:—

"The following works, all in single volumes or pamphlets, and recently published, will be found, more or less, to uphold or elucidate the general doctrines inculcated in these Tracts."

The English translation was issued without an editor's name, but the following account of it appeared in the preface:—

"The present translation is a revision of one published in 1651, and preserved in the Bodleian. (8vo. D. 261. Linc.) It has in parts been altered considerably, with the intention of bringing it nearer to the original. The extract from Bishop Beveridge has been placed in the commencement, instead of in its order in the Appendix, as forming a suitable introduction to the argument of Vincentius."

In reprinting it, little more has been done than verifying, and in a few cases augmenting, the texts of Scripture, and in revising the heads of the chapters so as to bring them into conformity with the Latin text.

The Latin text followed has been that which was issued at the same time as the translation. The headings of chapters omitted in that have been added according to the edition of Baluzius in 1663, which more recent editors, such as Klupfel, Hurter, &c., consider the best, his text having been compared with the chief MS. now in one of the Paris Libraries.

The passages given at the end in which Vincent of Lerins is quoted, are the same as those given in the Appendix to the Oxford Edition of 1841, together with the passage from Beveridge, which in that edition was printed as an introduction.

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VINCENTIUS LIRINENSIS

FOR THE

ANTIQUITY AND UNIVERSALITY OF THE CA-
THOLIC FAITH AGAINST THE PROFANE
NOVELTIES OF ALL HERETICS.

•

INCIPIIT TRACTATUS

PEREGRINI PRO CATHOLICÆ FIDEI ANTIQUITATE
ET UNIVERSITATE ADVERSUS PROFANAS OM-
NIUM HÆRETICORUM NOVITATES.

CAPUT I.

COMMONITORII HUIUS SCRIBENDI OCCASIO.

DICENTE Scriptura et monente, “Interroga Patres tuos, et dicent tibi: seniores tuos, et annuntiabunt tibi.” Et item: “Verbis sapientium adcommoda aurem tuam.” Et item: “Fili mi, hos sermones ne obliviscaris, mea autem verba custodiat cor tuum.” Videtur mihi minimo omnium servorum Dei Peregrino quod res non minimæ utilitatis Domino adjuvante futura sit, si ea, quæ fideliter a sanctis Patribus accepi, literis comprehendam, infirmitati certe propriæ pernecessaria: quippe cum adsit in promptu, unde imbecillitas memoriæ meæ assiduâ lectione reparatur. Ad quod me negotium non solum fructus operis, sed etiam consideratio temporis, et opportunitas loci adhortatur. Tempus, propterea, quod cum humana omnia ab eo rapiantur, et nos ex eo aliquid invicem rapere debemus, quod in vitam proficiat æternam: præsertim cum et appropinquantis Divini iudicii terribilis quædam expectatio augeri efflagitet studia religionis: et novorum

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CHAPTER I.

THE OCCASION OF WRITING THIS COMMONITORY.

SCRIPTURE saying and warning us in this sort: "Ask thy Fathers and they shall tell thee, thy elders and they shall report unto thee^a." And again, "Accommodate thy ears to the words of wise men^b." Likewise, "My son, forget not these speeches, but let thy heart keep my words^c." It seemeth unto me, Peregrinus, a stranger of this world, and the least of all God's servants, that it will by His gracious help be a matter of no small profit to set down in writing what I have of holy Fathers faithfully received, being a thing very necessary at any rate for mine own infirmity, having always thereby in readiness that, by daily reading whereof I may refresh my weak memory. Unto which labour not only the profit to be reaped by the work, but also the very consideration of the time, and opportunity of the place, moves and invites me: the time, because reason it is, that seeing it consumeth and bereaveth us of all human and earthly things, we should also take out of it something which may avail us to life everlasting: especially seeing the terrible judgment of God, which we expect, drawing near upon us, doth seriously invite and provoke us to increase our studies

^a Dent. xxxii. 7.

^b Prov. xxii. 17.

^c Prov. iii. 1; Ephes. v. 16.

hæreticorum fraudulentia multum curæ et attentionis indigeat. Locus autem, quod urbium frequentias, turbasque vitantes, remotioris villulæ, et in eâ secretum monasterii incolamus habitaculum, ubi absque magna distractione fieri possit illud, quod canitur in Psalmo: “Vacate,” inquit, “et videte, quoniam ego sum Deus.” Sed et propositi nostri ratio in id convenit, quippe qui cum aliquandiu variis ac tristibus secularis militiæ turbinibus volveremur, tandem nos in portum religionis, cunctis semper fidissimum, Christo adspirante condidimus: ut ibi depositis vanitatis ac superbiæ flatibus, Christianæ humilitatis sacrificio placantes Deum, non solum præsentis vitæ naufragia, sed etiam futuri seculi incendia vitare possemus.

Sed jam in nomine Domini, quod instat, aggrediar: ut scilicet a majoribus tradita, et apud nos deposita, describam, relatoris fide potius, quam auctoris præsumptione: hac tamen scribendi lege servata, ut nequaquam omnia, sed tantum necessaria quæque perstringam: neque id ornato et exacto, sed facili, communique sermone: ut pleraque significata potius, quam explicata videantur. Scribant ii laute et accurate, qui ad hoc munus, vel ingenii fiducia, vel officii ratione ducuntur: me vero sublevandæ recordationis, vel potius oblivionis meæ gratia, Commonitorium mihi met parasse suffecerit: quod tamen paulatim recollendo quæ didici, emendare et implere quotidie Domino præstante conabor. Atqui hoc ipsum ideo præmonui,

and exercises in religion, and the fraudulent dealing of new heretics needeth much our care and attention. The place, because having forsaken the company and troubles of cities, I have chosen a solitary abbey in a remote village for mine abiding, where I may without any great distraction of mind put in practice that which is sung in the Psalm^d, "Be still, and see that I am God." With which reasons also accordeth the purpose, end, and resolution of my whole state of life, in that I have by the help of Christ, after long and divers storms endured in the wars of this world, shrouded myself in the harbour of a religious life, (a most secure port for all that resort to it,) where, contemning the blasts of vanity and pride, I may appease God with the sacrifice of Christian humility, and so escape not only the shipwreck of this present life, but also the fire of the next.

But now in the name of God will I set upon that which I have taken in hand, that is, to set down in writing such things as our forefathers have delivered and committed to our charge, using herein rather the fidelity of a reporter, than the presumption of an author; meaning yet to keep this rule in my writing, not copiously to lay forth all, but briefly to handle each necessary point, neither that in fine and exact words, but in easy and common speech, in such sort that most things may seem rather pointed at than declared. Let them write delicately and pen curiously, which, trusting either unto wit or moved with respect of duty, enterprise any such action; but for me it is sufficient, that for helping my memory, or rather forgetfulness, I have gathered together this Commonitory, which notwithstanding by God's grace, I will daily endeavour by little and little (calling to mind such things as in times past I have learned) to correct and make more perfect. And this have I thought good to forewarn, that if haply this work of mine passing forth, fall into

^d Psalm *xlvi.* 10.

ut si forte elapsum nobis in manus Sanctorum devenit, nihil in eo temere reprehendant; quod adhuc videant promissa emendatione limandum.

CAPUT II.

NORMA GENERALIS SECERNENDI CATHOLICÆ FIDEI VERITATEM AB HÆRETICÆ PRAVITATIS FALSITATÆ.

SÆPE igitur magno studio et summa attentione perquirens a quamplurimis sanctitate et doctrina præstantibus viris, quonam modo possim certa quadam et quasi generali ac regulari via, Catholicæ fidei veritatem ab hæreticæ pravitatis falsitate discernere, hujusmodi semper responsum ab omnibus fere retuli: Quod sive ego, sive quis alius vellet exurgentium hæreticorum fraudes deprehendere, laqueosque vitare, et in fide sana sanus atque integer permanere, duplici modo, munire fidem suam, Domino adjuvante, deberet. Primo scilicet, *divinæ legis auctoritate*: tum deinde *Ecclesiæ Catholicæ traditione*.

Hic forsitan requirat aliquis, Cum sit perfectus Scripturarum Canon, sibi que ad omnia satis superque sufficiat, quid opus est, ut ei Ecclesiasticæ intelligentiæ jungatur autoritas? Quia videlicet Scripturam sacram pro ipsa sua altitudine non uno, eodemque sensu universi accipiunt: sed ejusdem eloquia aliter atque aliter alius atque alius interpretatur: ut pene quot homines sunt, tot illinc sententiæ erui posse videantur. Aliter namque illam Novatianus, aliter Photinus, aliter Sabellius, aliter Donatus exponit, aliter Arrius, Euno-

the hands of Saints, they do not overhastily reprehend in it that which they understand present promise to undertake with future correction better to polish and mend.

CHAPTER II.

A GENERAL RULE FOR DISCERNING THE TRUE CATHOLIC FAITH FROM FALSE AND WICKED HERESY.

ENQUIRING therefore often with great desire, and attention, of very many excellent, holy, and learned men, how and by what means I might assuredly, and as it were by some general and ordinary way, discern the true Catholic faith from false and wicked heresy; to this question I had usually this answer of them all, that whether I or any other desired to find out the fraud of heretics, daily springing up, and to escape their snares, and willingly would continue in a sound faith, himself safe and sound, that he ought two manner of ways by God's assistance to defend and preserve his faith; that is, first, *by the authority of the law of God*; secondly, *by the tradition of the Catholic Church*.

Here some man, perhaps, may ask, Seeing the Canon of the Scripture is perfect, and most abundantly of itself sufficient for all things, what need we join unto it the authority of the Church's understanding and interpretation? The reason is this, because the Scripture being of itself so deep and profound, all men do not understand it in one and the same sense, but divers men diversely, this man and that man, this way and that way, expound and interpret the sayings thereof, so that to one's thinking, so many men, so many opinions almost may be gathered out of them: for Novatian expoundeth it one way, Photinus another, Sabellius after this sort, Donatus after that; Arius, Eunomius, Macedonius will

mius, Macedonius, aliter Apollinaris, Priscillianus, aliter Jovinianus, Pelagius, Celestius, aliter postremo Nestorius. Atque idcirco multum necesse est, propter tantos tam varii erroris anfractus, ut Prophetiæ et Apostolicæ interpretationis linea secundum Ecclesiastici et Catholici sensus normam dirigatur.

In ipsa item Catholica Ecclesia magnopere curandum est, ut id teneamus, *quod ubique, quod semper, quod ab omnibus* creditum est. (Hoc est etenim vere proprieque *Catholicum*, quod ipsa vis nominis ratioque declarat, quæ omnia fere universaliter comprehendit) sed hoc ita demum fiet: si sequamur *Universitatem, Antiquitatem, Consensionem*. Sequemur autem Universitatem hoc modo, si hanc unam fidem veram esse fateamur, quam tota per orbem terrarum confitetur Ecclesia: Antiquitatem vero ita, si ab his sensibus nullatenus recedamus, quos sanctos majores ac Patres nostros celebrasse manifestum est: Consensionem quoque itidem; si in ipsa vetustate, omnium vel certe pene omnium Sacerdotum pariter et Magistrorum definitiones sententiasque secutemur.

CAPUT III.

QUID FACIENDUM IN UNIUS VEL PLURIUM DISSENSU.

QUID igitur faciet Christianus Catholicus, si se aliqua Ecclesiæ particula ab universalis fidei communione præciderit? Quid utique nisi ut pestifero corruptoque membro, sanitatem universi corporis anteponat? Quid si novella aliqua contagio non jam portiunculam tantum, sed totam pariter Ecclesiam commaculare conetur? Tunc item providebit, ut antiquitati inhæreat: quæ prorsus jam non potest ab ulla novitatis fraude

have this exposition; Apollinaris and Priscillian will have that; Jovinian, Pelagius, Celestius, gather this sense; and, to conclude, Nestorius findeth out that: and therefore very necessary it is for the avoiding of so great windings and turnings of errors so various, that the line of expounding the Prophets and Apostles be directed and drawn, according to the rule of the Ecclesiastical and Catholic sense.

Again, within the Catholic Church itself we are greatly to consider, that we hold that, which hath been believed, *every where, always, and of all men*: for that is truly and properly *Catholic* (as the very force and nature of the word doth declare, which comprehendeth all things in general after an universal manner). And that shall we do if we follow *Universality, Antiquity, Consent*. Universality shall we follow thus, if we profess that one faith to be true, which the whole Church throughout the world acknowledgeth and confesseth. Antiquity shall we follow, if we part not any whit from those senses which it is plain that our holy elders and Fathers generally held. Consent shall we likewise follow, if in this very antiquity itself we hold the definitions and opinions of all, or at any rate almost all, the Priests and Doctors together.

CHAPTER III.

WHAT IS TO BE DONE WHEN ONE OR MORE SEPARATE.

WHAT then shall a Catholic Christian do, if some small part of the Church cut itself off from the communion of the universal faith? What else but prefer the health of the whole body before the pestiferous and corrupt member? What if some new infection goeth about to corrupt not in this case only a little part, but the whole Church? Then likewise shall he regard, and be sure to cleave unto, antiquity, which can now no more be seduced by any crafty

seduci. Quid si in ipsa vetustate, duorum aut trium hominum, vel certe civitatis unius aut etiam provinciæ alicujus error deprehendatur? Tunc omnino curabit, ut paucorum temeritati vel inscitæ si qua sunt universaliter antiquitus Universalis Concilii decreta præponat. Quid si tale aliquid emergat, ubi nihil hujusmodi reperiatur? Tunc operam dabit, ut collatas inter se Majorum consulat interrogetque sententias: eorum duntaxat, qui diversis licet temporibus et locis, in unius tamen Ecclesiæ Catholicæ communionem et fide permanentes, magistri probabiles exstiterunt: et quicquid non unus aut duo tantum, sed omnes pariter uno eodemque consensu, aperte, frequenter, perseveranter, tenuisse, scripsisse, docuisse cognoverit, id sibi quoque intelligat absque ulla dubitatione credendum.

CAPUT IV.

NOVELLI DOGMATIS INDUCTIONE QUANTUM INVEHATUR CALAMITATIS, DONATISTARUM ET ARIANORUM PERFIDIÆ EXEMPLO MONSTRATUR.

SED ut planiora fiant quæ dicimus, exemplis singulatim illustranda sunt, et paulo uberius exaggeranda; ne immodicæ brevitatis studio rapiantur rerum ponderationis celeritate.

Tempore Donati a quo Donatistæ, cum sese multa pars Africæ in erroris sui furias præcipitaret, cumque immemor nominis, religionis, professionis, unius hominis sacrilegam temeritatem Ecclesiæ Christi præponeret; tunc quicumque per Africam constituti profano schismate detestato, universis mundi Ecclesiis associati

novelty. What if in antiquity itself, and amongst the ancient Fathers, be found some error of two or three men; or haply of some one city or province? Then shall he diligently take heed that he prefer the universal decrees and determinations of an ancient General Council, if such there be, before the temerity or folly of a few. What if some such case happen where no such thing can be found? Then shall he labour, by conferring and laying them together amongst themselves, to refer to and consult the ancient Fathers' opinions, not of all, but of those only which, living at divers times, and sundry places, yet continuing in the communion and faith of one Catholic Church, were approved masters and guides to be followed; and whatsoever he perceiveth, not one or two, but all jointly with one consent, plainly, usually, constantly to have holden, written, and taught; let him know that this without scruple or doubt himself likewise ought to believe.

CHAPTER IV.

WHAT CALAMITY ENTERETH IN WHEN A NOVEL DOCTRINE IS ADMITTED, IS SHEWN BY THE EXAMPLE OF THE ERROR OF THE DONATISTS AND ARIANS.

BUT for more perspicuity and light of that which hath been said, each part is to be made clear with several examples, and somewhat more at large to be amplified, lest in striving for extreme brevity, weighty matters be hurried over in hasty speech.

When in the time of Donatus, of whom came the Donatists, a great part of Africa fell headlong into his furious error, and, unmindful of her name, religion, and profession, preferred the sacrilegious temerity of one man, before the Church of Christ; then all those of Africa which detested that profane schism, and united themselves to all the Churches

sunt, soli ex illis omnibus intra sacraria Catholicæ Fidei salvi esse potuerunt; egregiam profecto relinquentes posteris formam, quemadmodum scilicet et deinceps, bono more, unius aut certe paucorum vesaniæ, universorum sanitas anteferretur.

Item quando Arrianorum venenum, non jam portunculam quandam, sed pene orbem totum contaminaverat, adeo ut prope cunctis Latini sermonis Episcopis, partim vi, partim fraude deceptis, caligo quædam mentibus offunderetur, quidnam potissimum in tanta rerum confusione sequendum foret; tunc quisquis verus Christi amator et cultor exstitit, antiquam fidem novellæ perfidiæ præferendo, nulla contagii ipsius peste maculatus est. Cujus quidem temporis periculo satis superque monstratum est, quantum invehatur calamitatis, novelli dogmatis inductione. Tunc siquidem non solum parvæ res, sed etiam maximæ labefactatæ sunt. Nec enim tantum affinitates, cognationes, amicitiae, domus, verum etiam urbes, populi, provinciæ, nationes, universum postremo Romanum Imperium funditus concussum et emotum est. Namque cum prophana ipsa Arrianorum novitas, velut quædam Bellona aut Furia, capto prius omnium Imperatore, cuncta denique palatii culmina legibus novis subjugasset, nequaquam deinceps destitit universa miscere atque vexare, privata ac publica, sacra, prophanaque omnia, nullum boni et veri gerere discrimen, sed quoscunque collibuisse, tanquam de loco superiore percutere. Tunc temeratae conjuges, depullatae viduæ, prophanatae virgines, monasteria demolita, disturbati Clerici, verberati Levitæ, acti in exilium Sacerdotes, oppleta sanctis ergastula, carceres,

of the world, they only amongst them all could be safe within the sanctuaries of the Catholic Faith, leaving certainly a notable example to their posterity, how ever after, by good custom, the sound doctrine of all men ought to be preferred before the madness of one or a few.

Likewise when the poison of the Arians had now infected not a little part, but well nigh the whole world, in such sort, that (almost all the Bishops of the Latin tongue deceived, partly by force, partly by fraud) men's minds were covered as it were with a mist, what especially in so great a confusion was to be followed; then whosoever was truly a lover and a follower of Christ, by preferring ancient faith before new error, was untouched with any spot of that infection. The danger of which time doth more than abundantly shew, what calamity entereth in, when a novel doctrine is admitted. For as much as at that time not only small matters, but things of the greatest importance, were undermined. For not only alliance, kindred, friends, families, but also cities, commonwealths, provinces, countries, yea and at length the whole Roman Empire, was shaken and moved from its foundations. For when this profane novelty of the Arians, like some Bellona or Fury, having first taken captive the Emperor, afterward subdued all the high places of the palace to her new laws, she never ceased after that to trouble and confound all things private and public, holy and not holy, making no distinction of good and truth, but as it were from an high place did strike all at her pleasure. Then married women were defiled, widows spoiled, virgins violated, abbeys demolished, Clergymen violently expelled, Levites [Deacons] beaten, Priests banished, dungeons, prisons, mines, filled with holy

metalla: quorum pars maxima interdictis urbibus protrusi atque extorres, inter deserta, speluncas, feras, saxa, nuditate, fame, siti, affecti, contriti, et tabefacti sunt. Atqui hæc omnia nunquid ullam aliam ob causam, nisi utique dum pro cœlesti dogmate humanæ superstitiones introducuntur: dum bene fundata antiquitas scelestâ novitate subruitur, dum superiorum instituta violantur, dum rescinduntur scita patrum: dum convelluntur definita majorum: dum sese intra sacratæ atque incorruptæ vetustatis castissimos limites prophanæ ac novellæ curiositatis libido non continet?

CAPUT V.

SEQUENDI SUNT NOBIS MARTYRES, QUOS DEFENSIONE FIDEI MAJORUM NULLA VIS DEPULIT.

SED forsitan odio novitatis, et amore vetustatis hæc fingimus. Quisquis hoc æstimat, Beato saltem credat Ambrosio, qui, in secundo ad Imperatorem Gratianum libro, acerbiter temporis ipse deplorans, ait. "Sed jam satis," inquit, "Omnipotens Deus nostro exitio, nostroque sanguine Confessorum necesse, exilia Sacerdotum, et nefas tantæ impietatis eluimus. Satis claruit, eos qui violaverint fidem, tutos esse non posse." Item in tertio ejusdem operis libro: "Servemus igitur," inquit, "præcepta majorum, nec hæreditaria signacula ausi rudis temeritate violemus. Librum signatum illum propheticum non seniores, non potestates, non Angeli, non Archangeli aperire ausi sunt: soli Christo explanandi ejus prærogativa servata est. Librum sacerdotalem quis nostrum dissignare audeat,

men, of which the greater part banished the cities, exiled, and homeless, pined, suffered, and consumed away amongst deserts, caves, wild beasts, and rocks, with nakedness, thirst, and hunger. And all this misery had it any other beginning but because human superstitions are admitted for heavenly doctrine, well-grounded antiquity subverted by wicked novelty, whilst the institutions of those before us are violated, our fathers' ordinances repealed, the decisions of our ancestors abrogated, while the licentious liberty of profane and novel curiosity, keeps not itself within the most chaste limits of sacred and sound antiquity?

CHAPTER V.

WE ARE TO FOLLOW THOSE MARTYRS, WHOM NO FORCE COULD REMOVE FROM DEFENDING THEIR ANCESTORS' FAITH.

BUT perhaps we devise all this of hatred to novelty, and affection to antiquity? Who so thinketh, at least let him give credit to blessed Ambrose, who in his second book to Gratian the Emperor^e, himself bewailing the bitterness of that time, saith thus: "But now, O Almighty God, (quoth he,) we have sufficiently washed and purged with our ruin and blood the death of Confessors, the banishment of Priests, and the wickedness of so great impiety; it hath manifestly appeared that they cannot be safe which have violated and forsaken their faith." Likewise in his third book of the same work^f. "Let us therefore (quoth he) keep the precepts of our elders, and not with temerity of rude presumption violate those seals descending to us by inheritance. None durst open that prophetic book close sealed, not the elders, not the powers, not the Angels, not the Archangels: to explicate and interpret that book was a prerogative only reserved to Christ. The priestly book sealed by Confessors,

^e De Fide, b. ii. c. 4.

^f C. 7.

signatum a Confessoribus, et multorum jam Martyrio consecratum? Quem qui dissignare coacti sunt, postea tamen damnata fraude signarunt, qui violare non ausi sunt, Confessores et Martyres exstiterunt. Quomodo fidem eorum possumus denegare, quorum victoriam prædicamus?" Prædicamus, inquam O venerande Ambrosi, prædicamus plane, laudantesque miramur. Nam quis ille tam demens est, qui eos, etsi adsequi non evaleat, non exoptet sequi? quos a defensione fidei majorum nulla vis depulit? non minæ, non blandimenta, non vita, non mors, non palatium, non satellites, non imperator, non imperium, non homines, non dæmones: quos, inquam, pro religiosæ vetustatis tenacitate tanto munere Dominus dignos judicavit, ut per eos prostratas repararet Ecclesias, extinctos spirituales populos vivificaret, dejectas Sacerdotum coronas reponeret, nefarias illas novellæ impietatis non literas, sed lituras, infuso cælitus Episcopis fidelium lachrymarum fonte deleret: universum postremo jam pene mundum sæva repentinæ hæreseos tempestate perculsum, ad antiquam fidem a novella perfidia: ad antiquam sanitatem, a novitatis vesania: ad antiquam lucem, a novitatis cœcitate revocaret.

Sed in hac divina quadam confessorum virtute, illud etiam est nobis vel maxime considerandum, quod tunc apud ipsam Ecclesiæ vetustatem non partis alicujus sed universitatis ab iis est suscepta defensio; neque enim fas erat, ut tanti ac tales viri unius, aut duorum hominum errabundas, sibi que ipsis contrarias suspiciones tam magno molimine adsererent, aut vero pro alicujus provinciæ temeraria quadam conspiratione

and by this time consecrated with the death of many Martyrs, which of us dare presume to unseal? which book such as were compelled to unseal, notwithstanding afterward, when the fraud was condemned, they sealed again; they which durst not violate or touch it became Confessors and Martyrs; how can they deny their faith, whose victory we so praise and commend?" We commend them, I say, O venerable Ambrose, we surely commend them, and with praises admire them. For who is so senseless that, although he cannot arrive to that perfection, desireth not yet to imitate them whom no force could then remove from defending their ancestors' faith: not threatening, not flattering, not life, not death, not the court, not the guard, not the emperor, not the whole empire, not men, not devils; those, I say, whom for maintenance of religious antiquity, our Lord vouchsafed of so high and so great a grace, that by them He would repair the overthrown Churches, reanimate nations spiritually dead, restore the fallen crowns of Priests, blot out and wash away with a fountain of faithful tears (sent from above into the hearts of the Bishops) those wicked, not books, but blots of new impiety, finally restore now almost the whole world (shaken with the cruel tempest of heresy suddenly arisen) to ancient fidelity from new perfidy, to old soberness from new madness, to ancient light from new darkness.

But in this divine virtue which they shewed in the confession of their faith this thing is especially of us to be noted, that then in that very antiquity of the Church they took upon them the defence not of any one part, but of the whole. For it was not lawful that such excellent and famous men should maintain and defend with so great might and main the erroneous suspicions, and those contrary each to other, of one or two men; or should stand in contention for some rash conspiracy of some small province; but they did choose, follow-

certarent: sed omnium sanctæ Ecclesiæ Sacerdotum, Apostolicæ et Catholicæ veritatis hæredum Decreta et Definita sectantes, maluerunt semetipsos, quam vetustæ universitatis fidem prodere. Unde et ad tantam gloriam pervenire meruerunt, ut non solum confessores, verum etiam confessorum principes jure meritoque habeantur.

CAPUT VI.

QUO QUISQUE RELIGIOSIOR EST, EO PROMPTIUS NOVELLIS
ADINVENTIONIBUS CONTRAIT: UNDE MAGNO STUDIO
S. STEPHANUS PAPA RESTITIT ITERATIONI BAPTISMATIS.

MAGNUM hoc igitur eorundem beatorum exemplum: planeque divinum, et veris quibusque Catholicis indefessa meditatione recolendum: qui in modum septemplicis candelabri, septena Sancti Spiritus luce radiantes, clarissimam posteris formulam præmonstrarunt, quonam modo deinceps per singula quæque errorum vaniloquia, sacratæ vetustatis auctoritate, prophanæ novitatis conteratur audacia.

Neque hoc sane novum: siquidem mos iste semper in Ecclesia viguit, ut quo quisque foret religiosior, eo promptius novellis adinventionibus contraireret. Exemplis talibus plena sunt omnia. Sed ne longum fiat, unum aliquod, et hoc ab Apostolica potissimum sede sumemus: ut omnes luce clarius videant, beatorum Apostolorum beata successio quanta vi semper, quanto studio, quanta contentione defenderit susceptæ semel religionis integritatem. Quondam igitur venerabilis memoriæ Agrippinus Carthaginensis Episcopus, primus omnium mortalium contra Divinum Canonem, con-

ing the Canons and Decrees of all the Priests of Holy Church, the heirs of Apostolic and Catholic truth, rather to betray themselves than the universal ancient faith. For which fact of theirs they merited so great glory, that they are accounted not only confessors, but also justly and worthily the princes of all confessors.

CHAPTER VI.

THE MORE RELIGIOUS A MAN IS, THE MORE READILY DOES HE RESIST NOVEL INVENTIONS: WHEREFORE WITH GREAT ZEAL DID POPE STEPHEN RESIST REBAPTIZATION.

GREAT therefore and surely divine was the example of these same blessed Confessors, and of every true Catholic continually to be remembered; who like the seven-branched candlestick, shining with the sevenfold light of the Holy Ghost, shewed beforehand unto all posterity a most notable example; how afterwards in each foolish and vain error, the boldness of profane novelty was to be repressed with authority of sacred antiquity.

Neither is this any new thing, seeing that this hath ever been usual in the Church, that the more religious a man hath been, the more readily hath he always resisted novel inventions: examples whereof every where are plentiful, but for brevity's sake I will only make choice of some one, which shall be taken from the Apostolic See, by which all men may see most plainly with what force always, what zeal, what endeavour, the blessed succession of the blessed Apostles have defended the integrity of that religion, which they once received. Therefore in times past Agrippinus of venerable memory, Bishop of Carthage, was the first of all mortal men to maintain this assertion against the Divine Scripture,

tra universalis Ecclesiæ regulam, contra sensum omnium consacerdotum, contra morem atque instituta majorum rebaptizandum esse censebat. Quæ præsumptio tantum mali invexit, ut non solum hæreticis omnibus formam sacrilegii, sed etiam quibusdam Catholicis occasionem præbuerit erroris. Cum ergo undique ad novitatem rei cuncti reclamarent, atque omnes quaquaversum Sacerdotes pro suo quisque studio reniterentur, tunc beatæ memoriæ Papa Stephanus, Apostolicæ sedis Antistes, cum cæteris quidem collegis suis, sed tamen præ cæteris restitit: dignum, ut opinor, existimans, si reliquos omnes tantum fidei devotione vinceret, quantum loci auctoritate superabat. Denique in Epistola, quæ tunc ad Africam missa est, his verbis sanxit, “nihil novandum, nisi quod traditum est.” Intelligebat etenim vir sanctus, et prudens, nihil aliud rationem pietatis admittere, nisi ut omnia, qua fide a patribus suscepta forent, eadem fide filiis consignarentur: nosque religionem, non qua vellemus ducere, sed potius qua illa duceret, sequi oportere: idque esse proprium Christianæ modestiæ et gravitatis, non sua posteris tradere, sed a majoribus accepta servare. Quis ergo tunc universi negotii exitus? quis utique nisi usitatus et solitus? Retenta est scilicet antiquitas, explosa novitas.

Sed forte tunc ipsi novitiæ adinventioni patrociniæ defuerunt. Imo vero tanta vis ingenii adfuit, tanta eloquentiæ flumina, tantus adsertorum numerus, tanta

against the rule of the universal Church, against the mind of all the Priests of his time, against the custom and tradition of his forefathers, that rebaptization was to be practised. Which presumption of his procured so great hurt to the Church, that not only it gave all heretics a pattern of sacrilege, but also ministered occasion of error to some Catholics. When therefore every where all men exclaimed against the novelty of the doctrine, and all Priests in all places, each one according to his zeal, did oppose; then Pope Stephen of blessed memory, Bishop of the Apostolic See, resisted in common indeed with the rest of his fellow Bishops, but yet more than the rest, thinking it as I suppose reason so much to excel all other in devotion towards the faith, as he was superior to them in authority of place^g. To conclude, in his Epistle which then was sent to Africa, he decreed the same in these words. "That nothing was to be innovated, but that which came by tradition ought to be observed." For that holy and prudent man knew well, that the nature of piety could admit nothing else, but only to deliver to our children all things with the same fidelity with which we received them of our forefathers, and that we ought to follow religion whither it doth lead us, and not to lead religion whither it pleases us, and that it is proper to Christian modesty and gravity, not to leave unto posterity our own inventions, but to keep that which our predecessors left us. What therefore was the end of that whole business? what else but that, which is common and usual, to wit, antiquity was retained, novelty exploded?

But perhaps that very invention of novelty lacked patrons and defenders? To which I say on the contrary, that it had such pregnant wits, such flow of eloquence, such number of

^g *Loci auctoritate* may mean the dignity of his place or office, but perhaps rather the influence resulting from the pre-eminence of Rome, the place of which he was Bishop.

veri similitudo, tanta divinæ legis oracula, sed plane novo ac malo more intellecta, ut mihi omnis ista conspiratio nullo modo destrui potuisse videatur, nisi sola tanti moliminis causa ipsa illa suscepta, ipsa defensa, ipsa laudata novitatis professio destituisset. Quid postremo ipsius Africani Concilii sive Decreti quæ vires? donante Deo, nullæ, sed universa, tanquam fabulæ, tanquam somnia, tanquam superflua abolita, antiquata, calcata sunt.

Et o rerum mira conversio! Auctores ejusdem opinionis, Catholici: consecratores vero Hæretici, judicantur. Absolvuntur magistri, condemnantur discipuli, conscriptores librorum filii regni erunt, assertores vero gehenna suscipiet. Nam quis ille tam demens est, qui illud Sanctorum omnium, et Episcoporum, et Martyrum lumen, beatissimum Cyprianum, cum cæteris collegis suis in æternum dubitet regnaturum esse cum Christo? Aut quis contra tam sacrilegus, qui Donatistas et cæteras pestes, quæ illius auctoritate Concilii rebaptizare se jactitant, in sempiternum neget arsueros esse cum diabolo?

CAPUT VII.

HÆRETICI, UT FILII CHAM, LIBENTER SANCTORUM VIRO-
RUM ERRATA PRODUNT ET PAULO OBSCURIUS DICTA PRO SE
CITANT. SOLLICITE CAVENDI SUNT II, QUI FIDEM IM-
MUTARE AUDENT.

QUOD quidem mihi divinitus videtur promulgatum esse judicium, propter eorum maxime fraudulentiam, qui cum sub alieno nomine hæresin concinnare machinantur, captant plerumque veteris cujuspiam viri scripta

defenders, such show of truth, such testimonies of divine Scripture, (but understood evidently after a new and naughty fashion,) that all that conspiracy and schism should have seemed unto me invincible, had not the sole cause of such turmoil, the very profession of novelty itself, so taken in hand, so defended, so recommended, left it without support. To conclude, what force had the Council or Decree of Africa? By God's providence none, but all was abolished, disannulled, abrogated, as dreams, as fables, as superfluous.

And, O strange change of the world! the authors of that opinion are judged to be Catholics, but the followers of the same, Heretics; the masters discharged, the scholars condemned; the writers of those books shall be children of the kingdom, but hell shall receive their maintainers. For who is so mad as to doubt but that that light of all Saints, Bishops, and Martyrs, the most blessed Cyprian, with the rest of his companions, shall reign with Christ for ever? And contrariwise, who is so profane as to deny that the Donatists, and such other pests, which vaunt that they do practise rebaptization by the authority of that Council, shall burn for ever with the devil?

CHAPTER VII.

HERETICS, SUCH AS THE SONS OF CHAM, WHO WILFULLY BETRAY THE FAULTS OF HOLY MEN, AND QUOTE THEIR WRITINGS, WHICH MAY BE SOMEWHAT OBSCURE, AS IF THEY WERE IN THEIR FAVOUR. ESPECIALLY MUST WE BEWARE OF THOSE WHO DARE TO CHANGE THEIR FAITH.

WHICH judgment in mine opinion seemeth to have come from God for their fraudulent dealings especially, who, endeavouring under the cloak of another man's name cunningly to frame an heresy, commonly lay hold of some rather darkly-expressed writings of one ancient Father or other, which by

paulo involutius edita, quæ pro ipsa sui obscuritate dogmati suo quasi congruant: ut illud nescio quid, quodcunque proferunt, neque primi, neque soli sentire videantur. Quorum ego nequitiam duplici odio dignam judico: vel eo, quod hæreseos venenum propinare aliis non pertimescunt: vel eo etiam, quod sancti cujusque viri memoriam tanquam sopitos jam cineres prophana manu ventilant; et quæ silentio sepeliri oportebat, rediviva opinione diffamant: sequentes omnino vestigia auctoris sui Cham, qui nuditatem venerandi Noe, non modo operire neglexit, verum quoque irridendam cæteris enunciavit. Unde tantam læsæ pietatis meruit offensam, ut etiam posterius ipsius peccati sui maledictis obligarentur: beatis illis fratribus multum longeque dissimilis, qui nuditatem ipsam reverendi patris, neque suis temerare oculis, neque alienis patere voluerunt, sed aversi, ut scribitur, texerunt eum: quod est, erratum sancti viri nec adprobasse, nec prodidisse: atque idcirco beata in posteris benedictione donati sunt. Sed ad propositum redeamus.

Magno igitur metu nobis immutatæ fidei, ac temeratæ religionis piaculum pertimescendum est, a quo nos non solum constitutionis ecclesiasticæ disciplina, sed etiam censura Apostolicæ deterret auctoritatis. Scitum etenim cunctis est, quam graviter, quam severe, quam vehementer invehatur in quosdam B. Apostolus Paulus, qui “mira levitate nimium cito translati fuerant ab eo, qui eos vocaverat in gratiam Christi; in aliud Evangelium; quod non est aliud.” Qui “coercervarant sibi magistros ad sua desideria; a veritate

reason of the obscurity may seem as it were to make for their opinion, to the end they may be thought, whatsoever I know not what they bring forth to the world, neither to have been the first that so taught, neither alone of that opinion: whose wicked device in mine opinion is worthy of double hatred, both for that they fear not to offer their poisoned cup of heresy to others, and also because they blemish the memory of some holy man, and as it were with profane hands fan the now sleeping ashes, making that notorious by the revival of the opinion, which rather with silence were to be buried; following therein the steps of their father Cham, who not only neglected to cover the nakedness of venerable Noe, but also told it to others for scorn, by which fact of his he incurred so great a crime of impiety, that even his posterity was subjected to the malediction of his sin^h: far, very far different in this from those his blessed brethren, who neither with their own eyes would violate the nakedness of their reverend father, nor yet leave it exposed to the sight of others, but going backward, as the holy text saith, they covered himⁱ: which is as much as to say, that they neither approved nor betrayed the holy man's fault, and therefore they and their posterity were rewarded with their father's blessing. But to return to our purpose.

We have therefore very much to fear the sacrilege of a changed faith, of a violated religion, from which fault not only the discipline of the ecclesiastical decree doth restrain us, but the authority also of the Apostle's censure deterreth. For all men know how gravely, how severely, how vehemently, the blessed Apostle St. Paul inveigheth against certain, which with great levity "were so soon transferred from him that called them into the grace of Christ unto another Gospel, which is not another^j." "That had heaped up to themselves masters according to their own desires, averting indeed their ears

^h Gen. v.ⁱ Gen. ix. 23.^j Gal. i. 6, 7.

quidem auditum avertentes, conversi vero ad fabulas:” habentes damnationem, quod “primam fidem irritam fecissent.” Quos deceperant ii, de quibus ad Romanos fratres scribit idem Apostolus: “Rogo autem vos fratres, ut observetis eos, qui dissensiones et offendicula præter doctrinam, quam ipsi didicistis, faciunt, et declinate ab illis: hujusmodi enim Christo Domino non serviunt, sed suo ventri: et per dulces sermones et benedictiones seducunt corda innocentium.” Qui intrant per domos, “et captivas ducunt mulierculas oneratas peccatis, quæ ducuntur variis desideriis:” semper discentes, et ad scientiam veritatis nunquam pervenientes. “Vaniloqui et seductores,” qui universas domos subvertunt, “docentes quæ non oportet turpis lucri gratia.” Homines corrupti mente, “reprobi circa fidem: superbi, et nihil scientes: sed languentes circa quæstiones et pugnas verborum,” qui veritate privati sunt, “existimantes quæstum esse pietatem:” simul autem et otiosi discunt circumire domos, non solum autem otiosi, sed et verbosi, et curiosi, loquentes quæ non oportet; qui bonam conscientiam repellentes, “circa fidem naufragaverunt;” quorum prophana vaniloquia “multum proficiunt ad impietatem, et sermo eorum ut cancer serpit.” Bene autem, quod de iis item scribitur: “sed ultra non proficient: insipientia enim eorum manifesta erit omnibus, sicut et illorum fuit.”

from truth, but being converted to fables ^k :” “having damnation, because they have made void their first faith ^l.” Whom those men had deceived, of whom the same Apostle, in his Epistle to the Roman brethren, thus writeth: “I beseech you, brethren, to mark them that make dissensions and scandals contrary to the doctrine which you have learned, and avoid them, for such do not serve Christ our Lord, but their own belly: and by sweet speeches and benedictions seduce the hearts of innocents ^m.” “That enter into houses, and lead captive silly women laden with sins, which are led away with divers desires, always learning, and never attaining to the knowledge of truth ⁿ.” “Vain speakers and seducers, who subvert whole houses, teaching the things they ought not for filthy lucre ^o.” “Men corrupt in their mind, reprobates concerning the faith ^p.” “Proud, and knowing nothing, but languishing about questions and strife of words, that are deprived of the truth, that esteem gain to be piety ^q.” “And withal idle they learn to go from house to house, not only idle, but also full of words and curious, speaking things which they ought not ^r.” “Which rejecting a good conscience have made shipwreck about the faith ^s :” whose “profane speeches do grow much to impiety, and their speech spreadeth as a canker ^t.” But that is also worth the noting which is written of them: “But they shall prosper no further, but their folly shall be manifest to all, as theirs also was ^u.”

^k 2 Tim. iv. 3, 4.

ⁿ 2 Tim. iii. 6, 7.

^q 1 Tim. vi. 4, 5.

^t 2 Tim. ii. 16.

^l 1 Tim. v. 12.

^o Tit. i. 10, 11.

^r 1 Tim. v. 13.

^m Rom. xvi. 17, 18.

^p 2 Tim. iii. 8.

^s 1 Tim. i. 19.

^u 2 Tim. iii. 9.

CAPUT VIII.

EXPONUNTUR VERBA S. PAULI AD GAL. I. 8.

CUM ergo tales quidam circumeuntes provincias et civitates, atque errores venalitios circumferendo etiam ad Galatas devenissent: cumque his auditis Galatæ nausea quadam veritatis adfecti, Apostolicæ Catholicæque doctrinæ manna revomentes, hæreticæ novitatis sordibus oblectarentur, ita sese Apostolicæ potestatis exseruit auctoritas, ut summa cum severitate decerneret: sed “licet aut nos,” inquit, “aut angelus de cœlo evangelizet vobis, præterquam quod evangelizavimus; anathema sit.” Quid est, quod ait, “Sed licet nos?” Cur non potius, “Sed licet ego?” Hoc est, Etiamsi Petrus, etiamsi Andreas, etiamsi Johannes, etiamsi postremo omnis Apostolorum chorus evangelizet vobis, præterquam quod evangelizavimus, anathema sit. Tremenda districtio; propter adserendam primæ fidei tenacitatem, nec sibi, nec cæteris coapostolis pepercisse. Parum est. “Etiamsi angelus,” inquit, “de cœlo evangelizet vobis, præterquam quod evangelizavimus: anathema sit.” Non suffecerat ad custodiam traditæ semel fidei, humanæ conditionis commemorasse naturam, nisi angelicam quoque excellentiam comprehendisset. “Licet nos,” inquit, “aut angelus de cœlo.” Non quia sancti cœlestesque angeli peccare jam possint, sed hoc est quod dicit: Si etiam, inquit, fiat quod non potest fieri; quisquis ille traditam semel fidem mutare tentaverit: anathema sit.

Sed hæc forsitan perfunctorie prælocutus est, et humano potius effudit impetu, quam divina ratione de-

CHAPTER VIII.

EXPOSITION OF THE WORDS OF ST. PAUL'S EPISTLE TO THE GALATIANS, CHAP. I. VER. 8.

WHEN therefore such kind of men, wandering up and down through provinces and cities to set their errors to sale, came also unto the Galatians, and these after they had heard them were delighted with the filthy drugs of heretical novelty, loathing the truth, and casting up again the heavenly manna of the Apostolic and Catholic doctrine: the authority of his Apostolic office so puts itself forth as to decree very severely in this sort. "But although (quoth he) we or an angel from heaven evangelize unto you beside that which we have evangelized, be he anathema^v." What meaneth this that he saith, "But although we?" why did he not rather say, "But although I?" that is to say, Although Peter, although Andrew, although John, yea finally although the whole company of the Apostles, evangelize unto you otherwise than we have evangelized, be he accursed. A terrible censure, in that for maintaining the firm hold of the first faith he spared not himself, nor the rest his fellow Apostles. But this is a small matter: "Although an angel from heaven (quoth he) evangelize unto you, beside that which we have evangelized, be he anathema," he was not contented for keeping the faith once delivered to make mention of man's weak nature, unless also he included those excellent creatures the angels. "Although we (quoth he) or an angel from heaven," not that the holy angels of heaven can now sin, but this is the meaning of that he saith: Although (quoth he) that might be which cannot be, whosoever he be that goeth about to change the faith which was once delivered, be he accursed.

But peradventure he uttered those words slightly, and cast them forth rather of human affection than decreed them by

crevit. Absit. Sequitur enim, et hoc ipsum ingenti molimine iteratæ insinuationis inculcat: “Sicut prædiximus,” inquit, “et nunc iterum dico: si quis vobis evangelizaverit præterquam quod accepistis, anathema sit.” Non dixit, Si quis vobis adnunciaverit, præterquam quod accepistis, benedictus sit, laudetur, recipiatur: sed *anathema sit*, inquit, id est, separatus, segregatus, exclusus, ne unius ovis dirum contagium, innoxium gregem Christi venenata permixtione contaminet^u.

CAPUT IX.

QUÆ GALATIS PRÆCEPTA SUNT, AD OMNES SPECTANT.

SED forsitan Galatis ista tantum præcepta sunt. Ergo et illa solis Galatis imperata sunt, quæ in ejusdem epistolæ sequentibus commemorantur: qualia sunt hæc: “Si vivimus Spiritu, Spiritu et ambulemus. Non efficiamur inanis gloriæ cupidi; invicem provocantes, invicem invidentes.” Et reliqua. Quod si absurdum est, et omnibus ex æquo imperata sunt, restat, ut sicut hæc morum mandata, ita etiam illa, quæ de fide cauta sunt, omnes pari modo comprehendant.

Et sicuti nemini licet invicem provocare, aut invidere invicem, ita nemini liceat præter id quod Ecclesia Catholica usquequaque evangelizat accipere. Aut forsitan tunc jubebatur, si quis adnunciasset, præterquam quod annunciatum fuerat, anathematizari: nunc vero jam non jubetur. Ergo et illud quod item ibi ait: “Dico autem, Spiritu ambulate, et desiderium carnis non per-

divine direction. God forbid: for it followeth, and that urged with great earnestness of repeated inculcation, "As I have foretold you (quoth he), and now again I tell you, If any evangelize unto you beside that which you have received, be he anathema." He said not, If any man preach unto you beside that which you have received, let him be blessed, let him be commended, let him be received, but let him be *anathema*, that is, separated, thrust out, excluded, lest the cruel infection of one sheep with his poisoned company corrupt the sound flock of Christ.

CHAPTER IX.

THE COMMANDMENTS GIVEN TO THE GALATIANS APPERTAIN TO ALL MEN.

BUT peradventure this was given in commandment only to the Galatians: then likewise were these precepts commanded only to the Galatians, which follow in the same Epistle, to wit, "If we live in the Spirit, in the Spirit also let us walk, let us not be made desirous of vain-glory, provoking one another, envying one another^x," and such like; which if it be absurd to say, and these were indifferently commanded to all, then certain it is, that as these precepts touching manners, so do likewise those cautions concerning faith and doctrine, comprehend all.

And therefore as it is not lawful for any to provoke one another, to envy one another, even so it is unlawful for any to receive any thing at variance with that, which the Catholic Church every where teacheth. Or haply then it was commanded to anathematize him that preached any otherwise than before had been preached, and now it is not commanded; then was that likewise which is there said, "But, I say, walk in the Spirit, and you shall not

^x Gal. v. 25, 26.

ficietis," tunc tantum jubebatur, modo vero jam non jubetur. Quod si impium pariter et perniciosum est ita credere, necessario sequitur, ut sicut hæc cunctis ætatibus observanda sunt, ita illa quoque, quæ de non mutanda fide sancita sunt, cunctis ætatibus imperata sint: adnunciare ergo aliquid Christianis Catholicis, præter id quod acceperunt, nunquam licuit, nusquam licet, nunquam licebit: et anathematizare eos qui adnunciant aliquid, præterquam quod semel acceptum est, nunquam non oportuit, nusquam non oportet, nunquam non oportebit. Quæ cum ita sint, estne aliquis vel tantæ audaciæ, qui præter id quod apud Ecclesiam adnunciatum est, adnunciet: vel tantæ levitatis, qui præter id, quod ab Ecclesia accepit, accipiat? Clamat; et repetendo clamat, et omnibus, et semper, et ubique per literas suas clamat ille, ille vas electionis, ille magister gentium, ille Apostolorum tuba, ille terrarum præco, ille cælorum conscius, ut si quis novum dogma adnunciaverit, anathematizetur. Et contra reclamant ranæ quædam, et cyniphes, et muscæ morituræ, quales sunt Pelagiani, et hoc Catholicis: nobis, inquit, auctoribus, nobis principibus, nobis expositoribus damnate quæ tenebatis, tenete quæ damnabatis, rejicite antiquam fidem, paterna instituta, majorum deposita, et recipite, Quænam illa tandem? Horreo dicere: sunt enim tam superba, ut mihi non modò adfirmari, sed ne refelli quidem sine aliquo piaculo posse videantur.

fulfil the desires of the flesh," then only commanded, but now is not; but if it be impious and dangerous so to believe, then of necessity it followeth, that as these precepts are to be kept of all ages, so likewise those which are set down against changing of faith are commanded to all ages: wherefore to preach unto Christian Catholic men beside that which they have received never was lawful, nowhere is lawful, nor ever shall be lawful. And, on the contrary, to call those *Anathema*, which teach otherwise than once hath been received, was never otherwise than needful, is everywhere needful, and ever shall be needful. Which being so, is there any man either so bold that dare teach that which in the Church hath not been taught, or of such levity that will receive aught beside that which he hath received of the Church? He crieth out, and again and again crieth out in his epistles to all men, to all times, to all places,—that vessel of election, that master of the Gentiles, that trumpet of the Apostles, that herald of the earth, that seer of the things of heaven,—that whosoever preacheth a new doctrine is to be accursed. And on the contrary part, certain frogs, corruptible gnats and flies, such as the Pelagians be, reclaim, and that to Catholics; we being your authors, (quoth they,) we being your leaders, we being your interpreters, condemn that which before you did hold, hold that which before you condemned. Cast away your old faith, your forefathers' laws, your elders' trust committed to you, and receive, after all, what things? I tremble to utter them, for so proud and presumptuous are they, that not only methinks could they not be maintained, but scarce even refuted without some pollution.

CAPUT X.

CUR SÆPE DIVINITUS MAGNI VIRI RERUM NOVARUM IN
ECCLESIA FIERI AUCTORES SINANTUR.

SED dicet aliquis, Cur ergo persæpe divinitus sinuntur excellentes quædam personæ in Ecclesia constitutæ res novas Catholicis adnunciare? Recta interrogatio, et digna quæ diligentius atque uberius pertractetur: cui tamen non ingenio proprio, sed divinæ legis auctoritate, Ecclesiastici magisterii documento satisfaciendum est. Audiamus ergo sanctum Moysen, et ipse nos doceat, cur docti viri, et qui propter scientiæ gratiam ab Apostolo etiam prophætæ nuncupantur, proferre interdum permittantur nova dogmata, quæ vetus Testamentum allegorico sermone deos alienos appellare consuevit; eo quod scilicet ita ab hæreticis ipsorum opiniones, sicut a gentilibus dii sui observentur. Scribit ergo in Deuteronomio beatus Moyses: “Si surrexerit,” inquit, “in medio tui propheta, aut qui somnium se vidisse dicat,” id est, magister in Ecclesia constitutus, quem discipuli vel auditores sui ex aliqua revelatione docere arbitrentur. Quid deinde? “Et prædixerit,” inquit, “signum atque portentum, et evenerit quod locutus est.” Magnus profecto, nescio quis significatur magister, et tantæ scientiæ, qui sectatoribus propriis non solum quæ humana sunt nosse, verum etiam quæ supra hominem sunt prænoscere posse videatur, quales fere discipuli sui jactitant fuisse Valentinum, Donatum, Photinum, Apollinarem, cæterosque ejusmodi. Quid postea? “Et

CHAPTER X.

WHY OFTENTIMES EXCELLENT MEN ARE PERMITTED BY GOD TO BE THE AUTHORS OF NOVEL DOCTRINES IN THE CHURCH.

BUT some man will say, Why then doth God very often permit certain notable and excellent men in the Church to preach unto Catholics new doctrines? A very good question, and such as deserveth a more diligent and ample discourse; unto which notwithstanding a sufficient answer shall be given, not out of mine own head, but by the authority of God's law, and the doctrine of a notable master in the Church; let us then hear holy Moses; let him give us the reason why learned men, and such as for their great gift of knowledge are called of the Apostle even prophets, be sometimes permitted to preach new doctrine, which the Old Testament often allegorically calleth strange gods, because their opinions are so observed and honoured of heretics, as their gods were of the Gentiles: thus then writeth blessed Moses in Deuteronomy ^v: "If there shall arise (quoth he) in the midst of thee a prophet, or one which saith he hath seen a dream," that is, some master placed in the Church, whose disciples or followers suppose him to teach by some revelation from God: what then? "and shall foretel (quoth he) some sign or miracle, and that shall happen which he hath said:" some great master is here surely meant, and one of so deep knowledge, who may seem to his followers not only to know things human, but also to foresee things far above man's reach, as the scholars for the most part of Valentinus, Donatus, Photinus, Apollinaris, and such like, do brag that

dixerit," inquit, "tibi, Eamus et sequamur deos alienos, quos ignoras, et serviamus eis." Qui sunt dii alieni, nisi errores extranei, quos ignorabas, id est novi et inauditi? Et serviamus eis, id est, credamus eis, sequamur eos. Quid ad extremum? "Non audies," inquit, "verba prophetæ illius, aut somniatoris." Et, quare, oro te, a Deo non prohibetur doceri, quod a Deo prohibetur audiri? "Quia," inquit, "tentat vos Dominus Deus vester, ut palam fiat utrum diligatis eum an non, in toto corde, et in tota anima vestra." Luce clarius aperta causa est, cur interdum divina Providentia quosdam Ecclesiarum magistros, nova quædam dogmata prædicare patiatur: "Ut tentet vos," inquit, "Dominus Deus vester." Et profecto magna tentatio est, cum ille quem tu prophetam, quem prophetarum discipulum, quem doctorem et adsertorem veritatis putes, quem summa veneratione et amore complexus sis, is subito latenter noxios subinducat errores, quos nec cito deprehendere valeas, dum antiqui magisterii duceres præiudicio; nec facile damnare fas ducas, dum magistri veteris præpediris affectu.

CAPUT XI.

QUÆ MOYSI VERBIS ASSERTA SUNT ECCLESIASTICIS
CONFIRMANTUR EXEMPLIS.

Hic forsitan efflagitet aliquis, ut ea quæ sancti Moysi verbis adserta sunt, ecclesiasticis aliquibus demonstrantur exemplis. Æqua expostulatio, nec diu differenda. Nam ut a proximis et manifestis incipiam, qualem

their masters were. What followeth? "And shall (quoth he) say unto thee, Let us go and follow strange gods, which thou knowest not, and let us serve them." What is meant by "strange gods," but foreign errors; "which thou knewest not," that is, new and never heard of before; "and let us serve them," that is, believe them, follow them. What finally? "Thou shalt not (quoth he) hear the words of that prophet or dreamer." And why, I pray you, is not that forbidden by God to be taught, which is by God forbidden to be heard? "Because (quoth he) the Lord your God doth tempt you, that it may appear whether you love Him or no, in your whole heart, and in your whole soul." The reason then is made more clear than day, why the providence of God doth sometime suffer certain teachers and masters of the Churches to preach certain new opinions, that "your Lord God (quoth he) may tempt you." And surely a great temptation it is, whenas he whom you think a prophet, a disciple of the prophets, whom you esteem a doctor and maintainer of the truth, whom you have highly revered, and most entirely loved, when he suddenly and privily bringeth in pernicious errors, which neither you can quickly spy, led away with prejudice of your old teacher, nor can easily bring your mind to condemn, hindered with love to your old master.

CHAPTER XI.

WHAT WAS AVOUCHED BY THE WORDS OF MOSES ARE
CONFIRMED BY ECCLESIASTICAL EXAMPLES.

HERE some man haply doth earnestly desire to see that proved by some ecclesiastical examples, which by the words of holy Moses hath already been avouched. The demand is just, and need not long be deferred. For to begin with those which are yet fresh in memory, and most generally known.

fuisse nuper tentationem putamus, cum infelix ille Nestorius subito ex ove conversus in lupum, gregem Christi lacerare cœpisset; cum eum hi ipsi qui rodebantur, ex magna adhuc parte ovem crederent, ideoque morsibus ejus magis paterent? Nam quis eum facile errare arbitraretur, quem tanto imperii judicio electum, tanto sacerdotum studio persecutum videret, qui cum magno sanctorum amore, summo populi favore celebraretur, quotidie palam divina tractabat eloquia, et noxios quosque Judæorum et gentilium confutabat errores. Quo tandem iste modo non cuivis fidem faceret, se recta docere, recta prædicare, recta sentire? Qui ut uni hæresi suæ aditum patefaceret, cunctarum hæreseôn blasphemias insectabatur. Sed hoc erat illud quod Moyses ait: “Tentat vos Dominus Deus vester, si diligatis eum, an non.” Et ut Nestorium prætereamus, in quo plus semper admirationis, quam utilitatis, plus famæ, quam experientiæ fuit: quem opinione vulgi aliquamdiu magnum humana magis fecerat gratia, quam divina: eos potius commemoremus, qui multis profectibus, multaque industria præditi, non parvæ tentationi Catholicis hominibus extiterunt: velut apud Pannonias majorum memoria Photinus Ecclesiam Sirmitanam tentasse memoratur. Ubi cum magno omnium favore in sacerdotium fuisset ascitus, et aliquamdiu tanquam Catholicus administraret: subito, sicut malus ille propheta, aut somniator, quem Moyses significat, creditam sibi plebem Dei persuadere cœpit, ut sequeretur deos alienos, id est, errores extraneos; quos antea nesciebat. Sed hoc usitatum: illud vero perniciosum, quod ad tantum nefas non mediocribus

What kind of temptation must we think was that of late days, when that unhappy Nestorius, suddenly from a sheep transformed into a wolf, began to devour the flock of Christ, while those which were torn still for the most part took him for a sheep, and therefore were more exposed to his teeth. For who would have easily imagined him to have erred, whom he saw to have been chosen with such judgment of the Empire, followed with such esteem by the clergy, who, honoured with great love of all holy men, and the highest favour of the people, daily and openly expounded the divine Scriptures, and also confuted every hurtful error of the Jews and heathens; how could not this man by such means easily persuade any, that he taught aright, preached aright, believed aright, who to open the way for his own one heresy, attacked the blasphemies of all others? But this was that which Moses saith: "The Lord your God doth tempt you, if you love Him or no." And to pass over Nestorius, in whom was always more admiration than profit, more fame than experience, whom for some time human favour rather than divine had made great. Let us rather speak of them which, endowed with many gifts, and men of great industry, have been no small temptation to Catholics, as among the Pannonians, in our fathers' memory, Photinus is recorded to have tempted the Church of Sirmium, in which being preferred with the liking of all men unto the dignity of priesthood, for some time he behaved himself as a Catholic. But suddenly, like that naughty prophet or dreamer of whom Moses speaketh, he began to persuade the people of God committed to his charge to follow strange gods, that is, strange errors, which before they were not acquainted with. But this is usual. That, on the other hand, was very pernicious, that he had so great

adminiculis utebatur. Nam erat et ingenii viribus valens, et doctrinæ opibus excellens, et eloquio præpotens; quippe qui utroque sermone copiose et graviter disputaret et scriberet: quod monumentis librorum suorum manifestatur, quos idem partim Græco, partim Latino sermone composuit. Sed bene, quod commissæ ipsi oves Christi, multum pro Catholica fide vigilantes, et cautæ, cito ad præmonentis Moysi eloquia respexerunt, et prophetæ atque pastoris sui licet admirarentur eloquentiam, tentationem tamen non ignorarunt. Nam quem antea quasi arietem gregis sequebantur, cundem deinceps veluti lupum fugere cœperunt. Neque solum Photini, sed etiam Apollinaris exemplo istius Ecclesiasticæ tentationis periculum discimus, et simul ad observandæ diligentius fidei custodiam commonemur. Etenim ipse auditoribus suis magnos æstus, et magnas generavit angustias: quippe cum eos huc Ecclesiæ traheret auctoritas, huc magistri retraheret consuetudo: cumque inter utraque nutabundi et fluctuantes, quid potius sibi seligendum foret, non expedirent. Sed forsitan ejusmodi ille vir erat, qui dignus esset facile contemni. Imo vero tantus ac talis, cui nimium cito in plurimis crederetur. Nam quid illo præstantius acumine, exercitatione, doctrina? quam multas ille hæreses multis voluminibus oppresserit, quot inimicos fidei confutaverit errores, indicio est opus illud triginta non minus librorum, nobilissimum ac maximum, quo insanas Porphyrii calumnias magna probationum mole confudit. Longum est universa ipsius opera commemorare, quibus profecto summis ædificatoribus Ecclesiæ

helps and furtherance for the advancing of so great wickedness. For he was both armed with strength of wit, and well furnished with the resources of learning, and very powerful in eloquence, as one who could in either language both dispute and write with fluency and weight, as appeareth by the books he has left behind, which he wrote, partly in Greek, and partly in the Latin tongue. But it was well, that Christ's sheep committed to his charge, very vigilant and careful for the Catholic faith, did speedily remember the words of Moses' warning, and albeit they admired much the eloquence of their prophet and pastor, yet were not ignorant of the temptation. And therefore, whom they before followed as the chief leader of the flock, the same very man they from that time began to avoid as a ravening wolf. Neither do we learn only by Photinus, but also by the example of Apollinaris, the danger of this temptation of the Church, and are at the same time admonished more diligently to keep guard over our faith. For this Apollinaris caused his auditors great trouble and much anguish of mind, whilst the authority of the Church drew them one way, and the master to whom they were accustomed drew them another and contrary way, so that, wavering and tottering betwixt both, they were uncertain whether part was best to be followed. But haply he was such a one as easily deserved to be contemned. Nay he was so famous and worthy a man, as in very many things to be only too readily believed. For who surpassed him in sharpness of wit? in exercise? in learning? How many heresies he in his many writings overthrew; how many errors against the faith he confuted; that most notable and great work of no less than thirty books, in which with great weight of reason he confounded the frantic calumnies of Porphyrius, doth testify. It were too long to rehearse all his works, for which indeed he might have been compared to the chief builders of God's Church, had he not

par esse potuisset : nisi prophana illa hæreticæ curiositatis libidine novum nescio quid invenisset, quo et cunctos labores suos velut cujusdam lepræ admixtione fœdaret, et committeret ut doctrina ejus non tam ædificatio quam tentatio potius Ecclesiastica diceretur.

CAPUT XII.

ERRORES PHOTINI, APOLLINARIS ET NESTORII
EXPONUNTUR.

Hic a me forsitan deprecatur, ut horum quos supra commemoravi exponam hæreses ; Nestorii scilicet, Apollinaris, et Photini. Hoc quidem ad rem, de qua nunc agimus, non attinet ; propositum etenim nobis est, non singulorum errores persequi, sed paucorum exempla proferre, quibus evidenter ac perspicue demonstretur illud quod Moyses ait, quia scilicet, si quando ecclesiasticus aliquis magister, et ipse interpretandis prophetarum mysteriis Propheta, novi quiddam in Ecclesiam Dei tentet inducere, ad tentationem id nostram fieri providentia divina patiatur.

Utile igitur fuerit in excursu, quid supra memorati hæretici sentiant, breviter exponere, id est, Photinus, Apollinaris, Nestorius. Photini ergo secta hæc est : dicit Deum singulum esse et solitarium, et more Judaico confitendum : Trinitatis plenitudinem negat, neque ullam Dei Verbi, aut ullam Spiritus Sancti putat esse personam : Christum vero hominem tantummodo solitarium adserit, cui principium adscribit ex Maria : et hoc omnimodis dogmatizat, solam nos Personam Dei

in the profane licentiousness of heretical curiosity, invented I know not what new opinion, whereby he polluted all his former labours as by the infection of some leprosy, and caused his doctrine to be accounted not so much an edification as a trial of the Church.

CHAPTER XII.

AN EXPOSITION OF THE ERRORS OF PHOTINUS, APOLLINARIS, AND NESTORIUS.

HERE some man perhaps requireth of me that I expound the heresies of these men above named; that is, Nestorius, Apollinaris, and Photinus. This pertaineth not to the matter whereof we now entreat, for it is not our purpose to dispute against each man's particular error, but only to bring a few examples whence that may be plainly and clearly proved which Moses saith, namely, that if at any time any ecclesiastical doctor, yea and a very prophet for the interpreting the mysteries of the Prophets, goeth about to bring in any new thing into the Church of God, His providence doth permit it for our trial.

But because it will be profitable, I will by a little digression briefly set down what the forenamed heretics Photinus, Apollinaris, and Nestorius taught. This then is the heresy of Photinus: he affirmeth, that God is singular and solitary, and to be acknowledged as by the Jews, denying the fulness of the Trinity, not believing that there is any person of the Word of God, or of the Holy Ghost; he affirmeth also, that Christ was only a mere man, Who had his beginning of the Virgin Mary, teaching very earnestly that we ought to worship the Person of God the Father alone, and to

Patris, et solum Christum hominem colere debere. Hæc ergo Photinus. Apollinaris vero in unitate quidem Trinitatis quasi consentire se jactat, et hoc ipsum plena fidei sanctitate: sed in Domini Incarnatione aperta professione blasphematur. Dicit enim in ipsa Salvatoris nostri carne, aut animam humanam penitus non fuisse, aut certe talem fuisse, cui mens et ratio non esset. Sed et ipsam Domini carnem, non de sanctæ Virginis Mariæ carne susceptam, sed de cœlo in virginem descendisse dicebat: eamque nutabundus semper et dubius, modo coæternam Deo Verbo, modo de Verbi divinitate factum prædicabat. Nolebat enim in Christo esse duas substantias, unam divinam, alteram humanam: unam ex Patre, alteram ex Matre: sed ipsam Verbi naturam putabat esse discissam: quasi aliud ejus permaneret in Deo, aliud vero versum fuisset in carnem: ut cum veritas dicat ex duabus substantiis unum esse Christum, ille contrarius veritati, ex una Christi divinitate duas asserat factas esse substantias. Hæc itaque Apollinaris. Nestorius autem contrario Apollinari morbo, dum se duas in Christo substantias distinguere simulat, duas introducit repente personas: et inaudito scelere duos vult esse filios Dei, duos Christos: unum Deum, alterum hominem: unum qui ex Patre, alterum qui sit generatus ex Matre. Atque ideo asserit sanctam Mariam non Theotocon, sed Christotocon, esse dicendam: quia scilicet ex ea non ille Christus qui Deus, sed ille qui erat homo, natus sit. Quod si quis eum putat in literis suis unum Christum dicere, et unam Christi prædicare Personam, non temere credat. Aut enim istud fallendi arte machi-

honour Christ as man alone. This then was Photinus' opinion. Now Apollinaris vaunteth much, as though he believed indeed the unity of Trinity, and yet not even this² with full and sound faith, but yet in the matter of our Lord's Incarnation blasphemeth he openly and manifestly. For he saith, that our Saviour in His human body either had not man's soul at all, or at least such a one, as was neither endued with mind nor reason; furthermore he affirmeth, that Christ's body was not taken of the flesh of the holy Virgin Mary, but descended from heaven into the womb of the Virgin, and that, holding doubtfully and inconstantly, sometime that it was coeternal to God the Word, sometime that it was made of the divinity of the Word; for he would not admit two substances in Christ, the one divine, the other human; the one of His Father, the other of His Mother; but did think that the very nature of the Word was divided into two parts, as though the one remained in God, and the other was turned into flesh; that whereas the truth saith that there is one Christ of two substances, he contrary to the truth affirmeth, that of the one divinity of Christ were made two substances. And thus much Apollinaris. But Nestorius, sick of a contrary disease, whilst he feigneth to be distinguishing two substances in Christ, suddenly bringeth in two persons, and with unheard-of wickedness will needs have two sons of God, two Christs, one God and another man, one begotten of the Father, another begotten of His Mother. And therefore he saith, that the holy Virgin Mary is not to be called the Mother of God, but the mother of Christ, because that of her was born not that Christ which is God, but that which was man. But if any man think that in his books he saith there was one Christ, and that he preached one Person of Christ, let him not rashly credit this. For that he did either of crafty policy, the rather

* Another reads, "and this even."

natus est, ut per bona facilius suaderet et mala: sicut ait Apostolus, “Per bonum mihi operatus est mortem.” Aut ergo ut diximus fraudulentiae causa quibusdam in locis scriptorum suorum unum Christum, et unam Christi Personam credere se jactitat: aut certe post partum jam Virginis ita in unum Christum duas perhibet convenisse personas, ut tamen conceptus seu partus Virginei tempore, et aliquanto postea; duos Christos fuisse contendat; ut cum scilicet Christus homo communis primum et solitarius natus sit, et nec dum Dei Verbo Personæ unitate sociatus, postea in eum adsumptis Verbi persona descenderit, et licet nunc in Dei gloria maneat adsumptus, aliquandiu tamen nihil inter illum et cæteros homines interfuisse videatur.

CAPUT XIII.

DOCTRINÆ CATHOLICÆ DE TRINITATE ET INCARNATIONE LUCULENTA EXPOSITIO.

Hæc ergo Nestorius, Apollinaris, Photinus adversus Catholicam fidem rabidi canes latrant: Photinus, Trinitatem non confitendo, Apollinaris convertibilem Verbi dicendo naturam, et duas in Christo substantias non confitendo: et aut totam Christi animam, aut certe mentem atque rationem in anima denegando, et asserendo pro sensu mentis fuisse Dei Verbum.

Nestorius duos Christos aut semper esse, aut aliquandiu fuisse adseverando. Ecclesia vero Catholica, et de Deo, et de Salvatore nostro recta sentiens, nec

to deceive, that by that which is good, he might the more easily persuade that which is evil, as the Apostle saith: "By that which is good he hath wrought me death^a." Wherefore either craftily, as I said, in certain places of his writings he vaunteth to believe one Person in Christ, or else he did hold that, at least after the Virgin's delivery, two persons in such sort met in one Christ, that yet in the time of the Virgin's conception or delivery, and for some time after, there were two Christs, and that Christ was born first like unto another man, and only was man, and not yet joined in unity of Person with the Word of God; and that afterward the Person of the Word descended upon Him assuming Him to Himself; and although He being thus assumed now remain in the glory of God, yet there seemeth to have been for some time no difference betwixt Him and other men.

CHAPTER XIII.

A CLEAR EXPOSITION OF THE CATHOLIC DOCTRINE OF THE TRINITY AND OF THE INCARNATION.

THUS then Nestorius, Apollinaris, Photinus, like mad dogs, barked against the Catholic faith: Photinus, not confessing the Trinity; Apollinaris, maintaining the nature of the Word convertible, and not confessing two substances in Christ; denying also either the whole soul of Christ, or at least in His soul denying mind and reason, asserting that the Word of God was instead of the intelligence of mind.

Nestorius, by defending that there were either always, or at some time, two Christs. But the Catholic Church, believing aright both of God and of our Saviour, neither

^a Rom. vii. 13.

in Trinitatis mysterium, nec in Christi Incarnationem blasphemat: nam et unam Divinitatem in Trinitatis plenitudine, et Trinitatis æqualitatem in una atque eadem Majestate veneratur, et unum Christum Jesum, non duos, eundemque Deum pariter atque Hominem confitetur. Unam quidem in eo personam, sed duas substantias: duas substantias, sed unam credit esse personam: duas substantias, quia mutabile non est Verbum Dei, ut ipsum verteretur in carnem: unam personam, ne duos profitendo filios, quaternitatem videatur colere, non Trinitatem.

Sed operæ pretium est ut idipsum etiam atque etiam distinctius et expressius enucleemus. In Deo una substantia, sed tres personæ: In Christo duæ substantiæ, sed una persona: In Trinitate *alius atque alius*, non *aliud atque aliud*: in Salvatore aliud atque aliud, non alius atque alius. Quomodo in Trinitate alius atque alius, non aliud atque aliud? Quia scilicet alia est Persona Patris, alia Filii, alia Spiritus Sancti; sed tamen Patris, et Filii, et Spiritus Sancti non alia et alia, sed una eademque natura. Quomodo in Salvatore aliud atque aliud, non alius atque alius? Quia videlicet altera substantia Divinitatis, altera humanitatis: sed tamen Deitas et humanitas non alter et alter, sed unus idemque Christus, unus idemque Filius Dei, et unius ejusdemque Christi et filii Dei una eademque Persona; sicut in homine aliud caro, et aliud anima: sed unus idemque homo, anima et caro: In Petro et Paulo aliud anima, aliud caro: nec tamen duo Petri caro et anima, aut alter Paulus

blasphemeth against the mystery of the Trinity, nor against the Incarnation of Christ; for it worshippeth one Divinity in the fulness of the Trinity, and reverenceth the equality of the Trinity in one and the same Majesty; confessing one Christ Jesus, not two, and the self-same both God and Man; believing in Him one person, yet two substances; two substances, yet one person. Two substances, because the Word of God is not mutable that it can be turned into flesh; one person, lest professing two sons it may seem to worship a quaternity, not a Trinity.

But it is worth the labour to declare this matter again and again more distinctly, more expressly. In God is one substance, yet three persons; in Christ be two substances, but one person. In the Trinity there is another and another person [*alius atque alius*], but not another and another thing [*aliud atque aliud*]: in our Saviour is not another and another person, but another and another thing. How is there in the Trinity another and another person, but not another and another thing? Forsooth, because there is one Person of the Father, another of the Son, and another of the Holy Ghost: but yet not another and another nature, of the Father, and of the Son, and of the Holy Ghost, but one and the self-same. How is there in our Saviour another and another thing, not another and another person? Because there is one substance of the Divinity, and another substance of the humanity, but yet the Deity and the humanity is not one and another Person, but one and the self-same Christ, one and the same Son of God, and one and the self-same Person of the self-same Christ and Son of God. As in a man, the body is one thing, and the soul is another thing, but yet the body and the soul are but one and the self-same man. In Peter and Paul the soul is one thing and the body is another thing, and yet the body and the soul are not two Peters, nor is the soul one

anima, et alter caro; sed unus idemque Petrus, unus idemque Paulus, ex duplici diversaque subsistens animi corporisque natura. Ita igitur in uno eodemque Christo duæ substantiæ sunt: sed una divina, altera humana: una ex Patre Deo, altera ex Matre Virgine: una coæterna et æqualis Patri, altera ex tempore et minor Patre: una consubstantialis Patri, altera consubstantialis Matri, unus tamen idemque Christus in utraque substantia. Non ergo alter Christus Deus, alter homo: non alter increatus, alter creatus: non alter impassibilis, alter passibilis: non alter æqualis Patri, alter minor Patre: non alter ex Patre, alter ex matre, sed unus idemque Christus Deus et homo: idem non creatus, et creatus, idem incommutabilis et impassibilis, idem commutatus et passus: idem Patri et æqualis, et minor: idem ex Patre ante secula genitus, idem in seculo ex matre generatus: perfectus Deus, perfectus homo: in Deo summa Divinitas, in homine plena humanitas: Plena, inquam, humanitas, quippe quæ animam simul habeat et carnem: sed carnem veram, nostram, maternam: animam vero intellectu præditam, mente ac ratione pollentem. Est ergo in Christo Verbum, anima, caro: sed hoc totum unus est Christus, unus Filius Dei, et unus Salvator ac redemptor noster. Unus autem, non corruptibili nescio qua divinitatis et humanitatis confusione, sed integra et singulari quadam unitate personæ. Neque enim illa conjunctio alterum in alterum convertit atque mutavit (qui est error proprius Arrianorum) sed ita in unum potius utrumque compegit, ut manente semper in Christo singularitate unius ejusdemque per-

Paul, and the body another Paul, but one and the self-same Peter, one and the self-same Paul, subsisting of a double and diverse nature of body and soul. So, therefore, in one and the self-same Christ there are two substances, but one a divine substance, the other human; the one of God His Father, the other of the Virgin His Mother; the one coeternal and equal to the Father, the other beginning in time and inferior to His Father; the one consubstantial with His Father, the other consubstantial with His Mother, yet one and the same Christ in both substances. Therefore there is not one Christ God, another Christ man; not one uncreated, another created; not one impassible, another passible; not one equal to the Father, another less than the Father; not one of the Father, another of the mother; but one and the self-same Christ, God and Man, the same uncreated and created, the same incommutable and impassible, Who also was changed and suffered, the same both equal and inferior to the Father, the same begotten of His Father before all times, the same conceived of His mother in time, perfect God and perfect man. In Him as God is highest Divinity, in Him as man is perfect humanity; perfect humanity, I say, because it hath both soul and body, yet a true body such as our body is, such as He received from His mother: and a soul endued with understanding, with powers of mind and reason. There is therefore in Christ, the Word, the Soul, the Flesh, but yet all these together is one Christ, one Son of God, one only, our Saviour and Redeemer. One, I say, not by any, I know not what, corruptible confusion of the divinity and humanity together, but by a certain, perfect, and singular unity of person: for that conjunction did not change or convert either into other, (which is the proper error of the Arians,) but did rather so unite both in one, that as the singularity of one and the same person remaineth always in Christ, so like-

sonæ, in æternum quoque permaneat proprietas unuscujusque naturæ, quo scilicet nec unquam Deus corpus esse incipiat, nec aliquando corpus, corpus esse desistat: quod etiam humanæ conditionis demonstratur exemplo: neque enim in præsentî tantum, sed in futuro quoque unusquisque hominum constabit ex corpore et anima: nec tamen unquam aut corpus in animam, aut anima vertetur in corpus, sed unoquoque hominum sine fine victuro, in unoquoque hominum sine fine necessario utriusque substantiæ differentia permanebit. Ita in Christo quoque utriusque substantiæ sua cuique in æternum proprietas, salva tamen personæ unitate retinenda est.

CAPUT XIV.

JESUS CHRISTUS VERUS EST HOMO, NON SIMULATUS.

SED cum Personam sæpius nominamus et dicimus, quod Deus per Personam homo factus sit, vehementer verendum est, ne hoc dicere videamur, quod Deus Verbum sola imitatione actionis, quæ sunt nostra susceperit, et quidquid illud est conversationis humanæ, quasi adumbratus, non quasi verus homo fecerit: sicut in theatris fieri solet, ubi unus plures effingit repente personas, quarum ipse nulla est. Quotiescunque etenim aliqua suscipitur imitatio actionis alienæ, ita aliorum officia aut opera patrantur, ut tamen hi qui agunt, non sint ipsi, quos agunt. Neque enim, ut verbi gratia secularium, et Manichæorum utamur exemplis, cum actor tragicus sacerdotem effingit, aut regem, sacerdos aut rex est: nam

wise the properties of both natures do for ever continue, so that neither God ever beginneth to be body, nor doth that which was once body ever cease to be body: which thing is also more apparent by some human example: for not only in this world, but also in the next, every man shall consist of body and soul, and yet never shall either the body be changed into soul, or the soul ever converted into body; but as every man shall live for ever, so for ever of necessity in each man the difference of either substance shall continue. So likewise in Christ, the distinctness of either substance shall continue for ever, the unity of person remaining notwithstanding.

CHAPTER XIV.

JESUS CHRIST IS VERY MAN, AND NOT BY IMITATION.

AND when we often name this word Person, and say that God in His Person was made man, we must take great and earnest heed that we seem not to say, that God the Word took upon Him what is ours only in imitation of acting, and as in shadow rather, and not as very man, practised what He did of human conversation: as it used to be in theatres, where one man in a little time taketh upon him many persons, of which notwithstanding himself is none; for as often as men take up the imitation of the actions of others, they so perform their office or work, that yet they be not those men whom they act. For neither a tragedy player, (to use profane examples, and such as the Manichees allege,) when he playeth the priest or king, is therefore a priest or king: for so soon as the

desinente actu, simul et ea quam susceperat persona desistit. Absit hoc a nobis nefarium scelestumque ludibrium. Manichæorum sit ista dementia, qui phantasie prædicatores, aiunt Filium Dei Deum, personam hominis non substantive extitisse, sed actu putativo quodam, et conversatione simulasse. Catholica vero fides ita Verbum Dei hominem factum esse dicit, ut quæ nostra sunt, non fallaciter et adumbrate, sed vere expresseque susciperet; et quæ erant humana, non quasi aliena imitaretur, sed potius ut sua gereret: et prorsus quod agebat, hoc etiam esset, quod agebat, is esset. Sicut ipsi nos quoque in eo quod loquimur, sapimus, vivimus, subsistimus, non imitamur homines, sed sumus. Neque enim Petrus et Joannes, ut eos potissimum nominem, imitando erant homines, sed subsistendo. Neque item Paulus simulabat Apostolum, aut fingebat Paulum, sed erat Apostolus, et subsistebat Paulus: Ita etiam Deus Verbum, adsumendo et habendo carnem, loquendo, faciendo, patiando per carnem, sine ulla tamen suæ corruptione naturæ hoc omnino præstare dignatus est, ut hominem perfectum non imitaretur aut fingeret, sed exhiberet: ut homo verus non videretur aut putaretur, sed esset atque subsisteret. Igitur sicut anima connexa carni, nec in carnem tamen versa non imitatur hominem, sed est homo; et homo non per simulationem, sed per substantiam: ita etiam Verbum Deus, absque ulla sui conversione, uniendo se homini, non confundendo, non imitando factus est homo, sed subsistendo. Abjiciatur ergo tota penitus personæ illius intelligentia, quæ fingendo imitatione suscipitur: ubi

tragedy endeth, that person also which he played, forth-with ceaseth. Far from us be this horrible and wicked mockery. Let this madness be confined to the Manichees, which, preaching abroad a fantasy, affirm God the Son of God not to have been substantively the person of man, but to have assumed the same by feigned action and conversation. But the Catholic faith affirmeth, that the Word of God was so made man, that He took upon Him what is ours not deceitfully and in show, but truly and verily; and did such things as belong to man as His own, and not as one that imitated other men's actions; and was verily that which He acted, and that which He acted was Himself; as we ourselves also, in that we speak, understand, live, and subsist, do not counterfeit men, but are verily men. For neither Peter and John (to name them especially) were men by imitation, but by subsistence; neither likewise did Paul counterfeit the Apostle, or feign himself Paul, but was an Apostle, and was Paul by subsistence. In like manner, God the Word, by assuming and having flesh, in speaking, doing, and suffering by the flesh, yet without any corruption of His nature, vouchsafed perfectly to perform this, to wit, not that He should imitate or counterfeit, but exhibit Himself a perfect man; not that He should seem or be thought a very man, but should in verity so be and subsist. Therefore, as the soul joined to the flesh, and yet not turned into the flesh, doth not imitate a man, but is a man, and a man not in show and appearance, but in substance; so also God the Word, without any conversion of Himself, uniting Himself to man, was made man, not by confusion, not by mutation, but by subsisting. Let that exposition, therefore, of a person as feigned and counterfeit utterly be rejected, in

semper aliud est, et aliud simulatur: ubi ille qui agit, nunquam is est, quem agit. Absit etenim, ut hoc fallaci modo Deus Verbum hominis personam suscepisse credatur, sed ita potius, ut incommutabili sua manente substantia, et in se perfecti hominis suscipiendo naturam, ipse caro, ipse homo, ipse persona hominis existeret; non simulatoria, sed vera; non imitativa, sed substantiva; non denique quæ cum actione desisteret, sed quæ prorsus in substantia permaneret.

CAPUT XV.

UNITIO VERBI CUM NATURA HUMANA FACTA EST IN IPSA VIRGINALI CONCEPTIONE, QUARE B. V. MARIA VERISSIME DEI GENITRIX CREDI DEBET.

HÆC igitur in Christo personæ unitas nequaquam post Virginis partum, sed in ipso Virginis utero compacta atque perfecta est.

Vehementer enim præcavere debemus ut Christum non modo unum: sed etiam semper unum confiteamur: quia intoleranda blasphemia est, ut etiamsi nunc eum unum esse concedas, aliquando tamen non unum, sed duos fuisse contendas, unum scilicet post tempus baptismatis, duos vero sub tempore nativitatis. Quod immensum sacrilegium non aliter profecto vitare poterimus, nisi unitum hominem Deo in unitate personæ, non ab ascensu, vel resurrectione, vel baptismo, sed jam in matre, jam in utero, jam denique in ipsa virginali conceptione fateamur: propter quam personæ unitatem indifferenter ei atque promiscue, et

which always one thing is in show, another in deed, in which he that acteth is never the same person whom he acteth; for be it far from us that we should believe that God the Word took upon Him the person of man after such a deceitful manner; but rather in this sort; that, His own substance remaining incommutable in itself, and yet taking upon Him the nature of perfect man, He was Himself flesh, was Himself a man, was Himself the person of a man; not deceitfully, but truly; not in imitation, but in substance; not, finally, after that sort which with action should desist, but after that manner which perfectly in substance should continue.

CHAPTER XV.

THE UNITING OF THE WORD WITH MAN'S NATURE EFFECTED IN HIS VERY IMMACULATE CONCEPTION; WHEREUPON THE BLESSED VIRGIN MARY IS MOST TRULY TO BE BELIEVED TO BE THE MOTHER OF GOD.

THIS unity, therefore, of person in Christ was not framed and finished after the Virgin's delivery, but in her very womb.

For we must diligently take heed that we confess Christ not only one, but also to have been always one; because it is an intolerable blasphemy to grant Him now to be one, and yet contend that once He was not one, but two, that is, one after the time of His baptism, but two at the time of His nativity; which great sacrilege we cannot otherwise avoid, but by confessing that man was united to God, in unity of person, not from the time of His ascension, not from the time of His resurrection, not from the time of His baptism, but already in His mother, already in the womb, already in His very immaculate conception: by reason of which unity of person, both those things which are proper to God are indifferently

quæ Dei sunt propria, tribuuntur homini, et quæ carnis propria, ascribuntur Deo. Inde est enim quod divinitus scriptum est: Et Filium hominis descendisse de cœlo, et Dominum Majestatis crucifixum in terra, inde etiam est, ut carne Domini facta, carne Domini creata, ipsum Verbum Dei factum, ipsa Sapientia Dei impleta scientia creata dicatur: sicut in præscientia manus ipsius, et pedes fossi esse referuntur: Per hanc, inquam, personæ unitatem illud quoque similis mysterii ratione profectum est, ut carne Verbi ex integra matre nascente, ipse Deus Verbum natus ex virgine Catholicissime credatur, impiissime denegetur. Quæ cum ita sint, absit ut quisquam sanctam Mariam divinæ gratiæ privilegiis, et speciali gloria fraudare conetur: Est enim singulari quodam Domini ac Dei nostri, filii autem sui munere, verissime ac beatissime Theotocos confitenda. Sed non eodem modo Theotocos, quo impia quædam hæresis suspicatur, quæ adserit eam Dei matrem sola appellatione dicendam, quod eum scilicet pepererit hominem, qui postea factus est Deus, sicut scimus Presbyteri matrem, aut Episcopi matrem, non jam Presbyterum aut Episcopum pariendo, sed eum generando hominem, qui postea Presbyter vel Episcopus factus est. Non ita, inquam, sancta Maria Theotocos: sed ideo potius, quoniam, ut supra dictum est, jam in ejus sacrato utero sacrosanctum illud mysterium perpetratum est, quod propter singularem quandam, atque unicam personæ unitatem sicut Verbum in carne caro, ita Homo in Deo Deus est.

and promiscuously attributed to man, and those which are proper to flesh ascribed to God. Whence cometh that which is written by inspiration, that the Son of man descended from heaven^b, and the Lord of Majesty was crucified upon earth^c. Hence also it proceedeth, that, whereas our Lord's flesh was made, whereas our Lord's body was framed, it is said that the very Word of God was made, the very Wisdom of God was replenished with created knowledge, as, in the foresight of God, His hands and feet are said to be digged^d. From this unity of person, I say, it proceedeth by reason of like mystery, that when the flesh of the Word was born of His Virgin mother, we do most catholicly believe that God Himself the Word was born of the Virgin, and most impiously the contrary is maintained. Which being so, God forbid that any one should go about to deprive the holy Virgin Mary of the privileges of God's favour and her especial glory: for she is, by a certain singular gift of our Lord and God her Son, to be confessed most truly and most blessedly to have been the Mother of God, but yet not in such sort the Mother of God as a certain impious heresy suspects, which affirms, that she is to be reputed in name only the mother of God, as she forsooth which brought forth that man which afterwards was made God, as we say the mother of a Priest or the mother of a Bishop, not because she brought forth him that then was either Priest or Bishop, but that man which afterwards was made a Priest or Bishop: not in that manner, I say, is the holy Mary to be called the Mother of God, but rather because, as hath been said, that most holy mystery was already finished in her sacred womb, wherein, by reason of a singular and one only unity of person, as the Word in flesh is flesh, so Man in God is God.

^b John iii. 13.^c 1 Cor. ii. 8.^d Psalm xxii. 16.

CAPUT XVI.

RECAPITULATIO EORUM QUÆ SUPRA DE FIDE CATHOLICA ET
DIVERSIS HÆRESIBUS DICTA SUNT.

SED jam ea, quæ supra de memoratis hæresibus, vel de Catholica Fide breviter dicta sunt, renovandæ causa memoriæ brevius strictiusque repetamus: quo scilicet, et intelligantur iterata plenius, et firmitus inculcata teneantur. Anathema igitur Photino, non recipienti plenitudinem Trinitatis, et Christum hominem tantummodo solitarium prædicanti. Anathema Apollinari adserenti in Christo conversæ Divinitatis corruptionem, et auferenti perfectæ humanitatis proprietatem. Anathema Nestorio, neganti ex Virgine Deum natum, adserenti duos Christos, et explosa Trinitatis fide, quaternitatem nobis introducenti. Beata vero Catholica Ecclesia, quæ unum Deum in Trinitatis plenitudine, et item Trinitatis æqualitatem in una Divinitate veneratur: ut neque singularitas Substantiæ Personarum confundat proprietatem, neque item Trinitatis distinctio unitatem separet Deitatis. Beata, inquam, Ecclesia, quæ in Christo duas veras perfectasque substantias, sed unam Christi credit esse personam; ut neque naturarum distinctio unitatem personæ dividat, neque item personæ unitas differentiam confundat substantiarum: Beata, inquam, Ecclesia, quæ ut unum semper Christum et esse, et fuisse fateatur, unitum hominem Deo non post partum, sed jam in ipso matris utero confitetur. Beata, inquam, Ecclesia, quæ Deum factum hominem, non conversione naturæ, sed Personæ ratione intelligit. Personæ

CHAPTER XVI.

A RECAPITULATION OF WHAT HAS ALREADY BEEN SAID ABOUT THE CATHOLIC FAITH AND DIFFERENT HERESIES.

BUT now what things have already been briefly said touching the foresaid heresies, or concerning the Catholic Faith, let us in fewer words and yet more briefly for memory's sake repeat them over again, that thereby by repetition they may be more fully understood, and being impressed with greater certainty may be retained. Accursed therefore be Photinus, not admitting the fulness of the Trinity, and affirming our Saviour Christ to have been only and merely man. Accursed be Apollinaris, maintaining in Christ corruption of changed Divinity, and bereaving Him of the propriety of perfect humanity. Accursed be Nestorius, denying God to have been born of a Virgin, teaching two Christs, abandoning the faith of the Trinity, and bringing in a quaternity. But blessed be the Church Catholic, which worshippeth one God in fulness of Trinity, and likewise equality of Trinity in one Divinity, so that neither singularity of Substance confoundeth propriety of Persons, nor again distinction of Trinity separateth unity of Deity. Blessed, I say, be the Church, which believeth in Christ two true and perfect substances, but one only person of Christ, so that neither distinction of natures doth divide the unity of person, nor again unity of person doth confound the difference of substances. Blessed, I say, be the Church, which to the end she may confess Christ always to be and to have been one, acknowledgeth man united to God, not after the birth, but even already in His mother's womb. Blessed, I say, be the Church, which understandeth God made man, not by any conversion of nature, but by way

autem non simulatoriæ, et transeuntis, sed substantivæ ac permanentis. Beata, inquam, Ecclesia, quæ hanc Personæ unitatem tantam vim habere prædicat, ut propter eam miro ineffabilique mysterio et divina Homini, et Deo adscribat humana. Nam propter eam et Hominem de cœlo secundum Deum descendisse non abnegat, et Deum secundum Hominem credit in terra factum, passum, et crucifixum. Propter eam denique et Hominem Dei Filium, et Deum Filium Virginis confitetur. Beata, igitur ac veneranda, benedicta, et sacrosancta, et omnino supernæ illi Angelorum laudationi comparanda confessio, quæ unum Dominum Deum trina sanctificatione glorificat. Idcirco enim vel maxime unitatem Christi prædicat, ne mysterium Trinitatis excedat. Hæc in excursu dicta sint, alias, si Deo placuerit, uberius tractanda et explicanda. Nunc ad propositum redeamus.

CAPUT XVII.

QUOD ERROR ORIGENIS MAGNA FUERIT TENTATIO.

DICEBAMUS ergo in superioribus, quod in Ecclesia Dei tentatio esset populi, error magistri: et tanto major tentatio, quanto ipse esset doctior, qui erraret. Quod primum Scripturæ auctoritate, deinde Ecclesiasticis docebamur exemplis: eorum scilicet commemoratione, qui cum aliquandiu sanæ fidei forent habiti, ad extremum tamen, aut in alienam decidissent sectam, aut ipsi suam hærisim condidissent. Magna profecto

of Person, and that not a feigned or transitory Person, but substantial and permanent. Blessed, I say, be the Church, which teacheth that this unity of Person hath so great force, that by reason thereof, by a mystery strange and ineffable, she ascribeth unto Man the proprieties of God, and to God the proprieties of Man. For by reason of this unity of Person she denieth not that Man, as He was God, descended from heaven; and believeth that God, as He was Man, was made upon earth, suffered and was crucified; by reason of this, finally, she confesseth both that Man was the Son of God, and God the Son of the Virgin. Happy, therefore, and venerable, blessed and sacred, is that confession, and truly comparable to those supernal praises of the Angels, who do glorify one only Lord God with a threefold ascribing of holiness. For this is even the principal reason why the Church teacheth the unity of Christ, lest she should exceed the mystery of the Trinity. And let this suffice by way of digression: hereafter, if it please God, I will entreat and declare these points more copiously. Now to return to our former purpose.

CHAPTER XVII.

THAT THE ERROR OF ORIGEN WAS A GREAT TEMPTATION OF THE CHURCH.

WE said then above, that in the Church of God, the error of the master was the temptation of the people; and the more learned he were that erred, so much the greater was the temptation. Which we shewed, first, by the authority of Scripture, afterwards by examples Ecclesiastical; namely, by recounting those men, which for some time were reputed sound in faith, yet at last either fell into the train of some other, or else founded a new heresy of their own:

res et ad discendum utilis, et ad recolendum necessaria, quam etiam atque etiam exemplorum molibus illustrare atque inculcare debemus: ut omnes vere Catholici noverint, se cum Ecclesia Doctores recipere, non cum Doctoribus Ecclesiæ fidem deserere debere. Sed ego ita arbitror, quod cum multos in hoc tentandi genere proferre valeamus, nemo pene sit, qui Origenis tentationi valeat comparari, in quo plura adeo præclara, adeo singularia, adeo mira exstiterunt, ut inter initia habendam cunctis adsertionibus ejus fidem, quivis facile judicaret. Nam si vita facit auctoritatem, magna illi industria, magna pudicitia, patientia, tolerantia; si genus vel eruditio, quid eo nobilius, qui primum in ea domo natus est, quæ est illustrata martyrio, deinde pro Christo non solum patre, sed omni quoque facultate privatus, tantum inter sanctæ paupertatis profecit angustias, ut pro nomine dominicæ confessionis sæpius, ut ferunt, affligeretur? Neque vero hæc in illo sola erant, quæ cuncta postea tentationi forent; sed tanta etiam vis ingenii, tam profundi, tam acris, tam elegantis, ut omnes pene multum longeque superarit; tanta doctrinæ, ac totius eruditionis magnificentia, ut pauca forent divinæ, pene fortasse nulla humanæ philosophiæ, quæ non penitus adsequeretur. Cujus scientiæ, cum Græca concederent, Hebræa quoque elaborata sunt. Eloquentiam vero quid memorem? cujus fuit tam amœna, tam lactea, tam dulcis oratio, ut mihi ex ore ipsius non tam verba, quam mella quædam fluxisse videantur. Quæ non ille persuasum difficilia disputandi viribus elimpidavit? quæ factu ardua non ut facillima videren-

this surely is a great matter, profitable to be learned, and necessary to be remembered: which again and again we must make clear, and inculcate by great store of examples, that all true Catholics may know, that with the Church they ought to receive Doctors, and not with Doctors to forsake the faith of the Church. But I suppose that, although I could bring forth many to shew this kind of temptation, yet there is almost none which can be compared to the temptation of Origen, in whom were very many gifts, so rare, so singular, so strange, that in the beginning any one would have thought that all his opinions might be taken on trust. For if life procureth authority, he was a man of great industry, of great chastity, patience, and labour: if family or learning, who more noble? being in the first place of that house which was honourable for martyrdom, himself afterward for Christ deprived not of his father only, but also spoiled of all his patrimony: and so much he profited in the straits of holy poverty, that, as it is reported, for the confession of Christ's name he often endured affliction. Neither had he only these gifts, all which afterward served for temptation, but also a force of wit, so profound, so quick, so elegant, that he far excelled almost all other whatsoever. A man of such learning and universal erudition, that there were few things in divinity, in human philosophy perhaps almost none, which he had not perfectly attained: who having gotten all the Greek tongue could supply, laboured also with success about the Hebrew. And for his eloquence, why should I speak of it? whose language was so pleasant, so soft, so sweet, that in my opinion not words but as it were honey flowed from his mouth. What things were so hard to believe, which with force of argument he made not plain? what so difficult to bring to pass, which he made not to

tur effecit? Sed forsitan argumentorum tantummodo nexibus adsertiones suas texuit. Imo plane nemo unquam Magistrorum fuit, qui pluribus Divinæ Legis uteretur exemplis. Sed credo pauca conscripsit: Nemo mortalium plura; ut mihi sua omnia non solum non perlegi, sed ne inveniri quidem posse videantur. Cui ne quidquam ad scientiæ instrumenta deesset, etiam plenitudo exabundavit ætatis. Sed forsitan discipulis parum felix: Quis unquam felicior? Nempe innumeri ex sinu suo doctores, innumeri Sacerdotes, Confessores, et Martyres exstiterunt. Jam vero quanta apud omnes illius admiratio, quanta gloria? quanta gratia fuerit, quis exequi valeat? Quis non ad eum paulo religiosior ex ultimis mundi partibus advolavit? Quis Christianorum non pene ut prophetam, quis philosophorum non ut magistrum veneratus est? Quam autem non solum privatae conditioni, sed ipsi quoque fuerit reverendus imperio, declarant historiæ, quæ eum a matre Alexandri Imperatoris accitum ferunt, cœlestis utique sapientiæ merito, cujus et ille gratia et illa amore flagrabat. Sed et ejusdem Epistolæ testimonium perhibent, quas ad Philippum Imperatorem, qui primus Romanorum principum Christianus fuit, Christiani magisterii auctoritate conscripsit. De cujus incredibili quadam scientia, si quis referentibus nobis Christianum non accipit testimonium, saltem testificantibus philosophis gentilem recipiat confessionem. Ait namque impius ille Porphyrius, excitum se fama ipsius Alexandriam fere puerum perrexisse, ibique eum vidisse jam senem, sed plane talem tantumque qui arcem totius scientiæ condidisset. Dies me citius defecerit, quam ea quæ in illo viro præclara

seem easy? But perchance he maintained his assertions by arguments only. Nay, without question there was never any Doctor which used more of Holy Scripture. But yet haply he wrote not much. No man living more; yea, so much, that all his works seem to me not only more than can be read, but even more than can be found; who, not to lack any furtherance to learning, lived also until he was passing old. But yet perchance unfortunate in his scholars. What man ever more happy? For of his nursing grew up Doctors, Priests, Confessors, and Martyrs without number. Farther, who is able to prosecute in words in what admiration he was with all men? in what glory? in what favour? Who that was but somewhat zealous of religion, repaired not to him from the farthest parts of the world? What Christian did not venerate him almost as a prophet? What philosopher did not honour him as a master? And how greatly he was revered not only of private men, but also of the empire itself, histories do speak, which report that he was sent for of Alexander the Emperor's mother, to wit, for the merit of his heavenly wisdom, with the grace whereof he was full, as was she of love to the same. His Epistles also testify the same thing, which with the authority of a Christian master he wrote unto Philip the Emperor, the first Christian amongst all the Roman princes. And if any man upon our report admitteth not the testimony of a Christian touching his wonderful knowledge, at least let him receive an heathen confession in the testimony of philosophers. For that impious Porphyry saith, that himself, being but yet, as it were, a boy, moved with his fame, travelled unto Alexandria, where he did see him, being then old, but yet such an one and so learned, as he that had builded him a fortress of universal knowledge. Time would sooner fail me, than I could touch, though briefly, upon those notable gifts which were in that man,

exstiterunt, vel ex minima saltem parte perstringam; quæ tamen omnia non solum ad religionis gloriam, sed etiam ad tentationis magnitudinem pertinebant. Quotus enim quisque tanti ingenii, tantæ doctrinæ, tantæ gratiæ virum aut facile deponeret, ac non potius illa uteretur sententia, se cum Origene errare malle, quam cum aliis vera sentire? Et quid plura? Eo res decidit, ut tantæ personæ, tanti Doctoris, tanti prophetæ, non humana aliqua, sed ut exitus docuit, nimium periculosa tentatio plurimos a fidei integritate deduceret. Quamobrem hic idem Origenes tantus ac talis dum gratia Dei insolentius abutitur, dum ingenio suo nimium indulget, sibi que satis credit, cum parvi pendit antiquam Christianæ religionis simplicitatem, dum se plus cunctis sapere præsumit, dum Ecclesiasticas traditiones et veterum magisteria contemnens, quædam Scripturarum capitula novo more interpretatur, meruit ut de se quoque Ecclesiæ Dei diceretur: "Si surrexerit in medio tui propheta." Et paulo post: "Non audies," inquit, "verba prophetæ illius." Et item: "quia tentat vos," inquit, "Dominus Deus vester, utrum diligatis eum, an non." Vere non solum tentatio sed etiam magna tentatio, deditam sibi atque in se pendentem Ecclesiam admiratione ingenii, scientiæ, eloquentiæ, conversationis, et gratiæ, nihil de se suspicantem, nihil verentem, subito a veteri religione in novam prophanitatem sensim paulatimque traducere. Sed dicet aliquis, corruptos esse Origenis libros: Non resisto, quin potius et malo; nam id a quibusdam et traditum, et scriptum est, non Catholicis tantum, sed etiam hæreticis. Sed illud est quod nunc debemus

all which notwithstanding pertained not only to the glory of religion, but also to the greatness of the temptation. For among how many is there one that would willingly have forsaken a man of such wit, of so deep learning, of so rare grace, and would not sooner have used that saying, that he had rather err with Origen, than believe aright with others? And why should I say more? the matter came to that issue, that, as the end shewed, not an usual and common, but a passing dangerous temptation of so great a man, so great a Doctor, so great a Prophet, carried away very many from soundness of faith: wherefore this Origen, so rare and singular a man, too presumptuously abusing the grace of God, indulging too much his own wit, trusting himself as sufficient, little esteeming the old simplicity of the Christian religion, presuming to be wiser than all other, contemning the traditions of the Church, and the old fathers' teaching, expounding certain chapters of the Scriptures after a new fashion, deserved that unto the Church of God it should be said also of him, "If there arise up in the midst of thee a prophet;" and a little after, "Thou shalt not hear (quoth he) the words of that prophet;" and again, "because (quoth he) the Lord your God doth tempt you, whether you love Him or no^e." And surely it is not only a temptation, but also a great temptation when a man seduceth secretly and by little and little the Church depending upon him (admiring his wit, knowledge, eloquence, conversation, and grace, nothing suspecting him, nothing fearing him) unawares from the old religion to new profaneness. But some will say that Origen's books be corrupted: I will not gainsay it, but rather wish it may be so: for that hath been both said and written by some, not only Catholics, but also heretics. But

• Deut. xiii. 1, 3.

advertere, etsi non ipsum, libros tamen sub nomine suo editos, magnæ esse tentationi: qui multis blasphemiarum vulneribus scatentes, non ut alieni, sed quasi sui et leguntur et amantur: ut etsi in errore concipiendo Origenis non fuit sensus, ad errorum tamen persuadendum Origenis auctoritas valere videatur.

CAPUT XVIII.

QUOD ET TERTULLIANUS MAGNA FUERIT IN ECCLESIA
TENTATIO.

SED et Tertulliani quoque eadem ratio est; nam sicut ille apud Græcos, ita hic apud Latinos nostrorum omnium facile princeps judicandus est. Quid enim hoc viro doctius? quid in divinis, atque humanis rebus exercitatus? Nempe omnem philosophiam, et cunctas philosophorum sectas, auctores, adsertoresque sectarum, omnesque eorum disciplinas, omnem historiarum ac studiorum varietatem, mira quadam mentis capacitate complexus est. Ingenio vero nonne tam gravi ac vehementi excelluit, ut nihil sibi pene ad expugnandum proposuerit, quod non aut acumine irruerit, aut pondere eliserit? Jam porro orationis suæ laudes quis exequi valeat? Quæ tanta nescio qua rationum necessitate conserta est, ut ad consensum sui quos suadere non potuerit, impellat: cujus quot pene verba, tot sententiæ, sunt, quot sensus, tot victoriæ. Sciunt hoc Marciones, Apelles, Praxeæ, Hermogenes, Judæi, Gentiles, Gnostici, cæterique; quorum ille blasphemias multis ac magnis voluminum suorum molibus, velut

this is now the point we are to consider, that although not he, yet the books passing abroad under his name, are a great temptation, which, full of many hurtful blasphemies, are read and loved, not as the books of others, but as his; so that although Origen gave no cause of originating erroneous doctrine, yet his authority should seem to have been the occasion why the error hath been received.

CHAPTER XVIII.

THAT TERTULLIAN ALSO WAS A GREAT TEMPTATION OF THE CHURCH.

THE case also of Tertullian is the very same with the former: for as Origen is to be thought the best among the Greek Doctors, so Tertullian among the Latins without controversy is the chief of all our writers. For who was more learned than he? who in divinity or humanity more practised? For by a certain wonderful capacity of mind, he attained to, and understood, all philosophy, all the sects of philosophers, all their founders and supporters, all their systems, all sorts of histories and studies. And for his wit, was he not so excellent, so grave, so forcible, that he scarce ever undertook the overthrow of any position, but either by quickness of wit he undermined or by weight of reason he crushed it? Farther, who is able to express the praises which his style of speech deserves, which is fraught (I know not how) with that cogency of reason, that such as it cannot persuade it compels to assent: whose so many words almost are so many sentences; whose so many senses, so many victories. This know Marcion and Apelles, Praxeas and Hermogenes, Jews, Gentiles, Gnostics, and divers others: whose blasphemous opinions he hath overthrown with his many and great volumes, as it had

quibusdam fulminibus evertit. Et tamen hic quoque post hæc omnia, hic, inquam, Tertullianus, Catholici dogmatis, i.e. universalis ac vetustæ fidei parum tenax, ac disertior multo, quam fidelior, mutata deinceps sententia fecit ad extremum, quod de eo beatus confessor Hilarius quodam loco scribit; “Sequenti,” inquit, “errore detraxit scriptis probabilibus auctoritatem.” Et fuit ipse quoque in Ecclesia magna tentatio. Sed de hoc nolo plura dicere. Hoc tantum commemorabo, quod contra Moysi præceptum, exsurgentes in Ecclesia novellas Montani furias, et insana illa insanarum mulierum novitii dogmatis somnia, veras prophetias adseverando, meruit, ut de se quoque et scripturis suis diceretur: “Si surrexerit in medio tui propheta.” Et mox: “Non audies verba prophetæ illius.” Quare? “Quia,” inquit, “tentat vos Dominus Deus vester, utrum diligatis eum, an non.”

CAPUT XIX.

QUID EX HIS EXEMPLIS DISCERE DEBEAMUS.

His igitur tot ac tantis, cæterisque ejusmodi Ecclesiasticorum exemplorum molibus evidentè advertere, et secundum Deuteronomii leges luce clarius intelligere debemus; quod si quando aliquis ecclesiasticus magister a fide aberraverit, ad tentationem id nostram fieri providentia divina patiatur: utrum diligamus Deum an non, in toto corde, et in tota anima nostra.

been with thunderbolts. And yet this man, after all these things, this Tertullian, I say, not holding the Catholic doctrine, that is, the universal and old faith, being far more eloquent than faithful, changing afterwards his mind, at last did that which the blessed confessor Hilary in a certain place writeth of him; "He discredited (quoth he) with his later error his worthy writings,^f:" and he also was a great temptation in the Church. But hereof I would not say more: only this I will add, that by his defending, against the precept of Moses, for true prophecies the new madness of Montanus springing up in the Church, and those insane dreams about new doctrine of frantic women, he deserved that it should be said of him also, and his writings, "If a prophet shall rise up in the midst of thee," and straight after, "thou shalt not hear the words of that prophet." Why so? "Because (quoth he) your Lord God doth tempt you, whether you love Him or no."

CHAPTER XIX.

WHAT WE OUGHT TO LEARN FROM THESE EXAMPLES.

WE ought therefore evidently to note by these, so many, so great, and divers other such weighty examples in the Church, and according to the laws of Deuteronomy most clearly to understand, that if at any time any ecclesiastical teacher strayeth from the faith, God's providence doth suffer that for our trial, whether we love Him or no in our whole heart, and in our whole soul.

^f In Matt. cap. v.

CAPUT XX.

QUIS SIT VERUS CATHOLICUS, ET QUOD ORTA HÆRETICA
NOVITATE STATIM CERNATUR FRUMENTI GRAVITAS ET
PALEÆ LEVITAS.

QUÆ cum ita sint, ille est verus, et germanus Catholicus, qui veritatem Dei, qui Ecclesiam, qui Christi corpus diligit, qui divinæ religioni, qui Catholicæ Fidei nihil præponit; non hominis cujuscumque auctoritatem, non amorem, non ingenium, non eloquentiam, non philosophiam; sed hæc cuncta despiciens, et in fide fixus, et stabilis permanens, quicquid universaliter antiquitus Ecclesiam Catholicam tenuisse cognoverit, id solum sibi tenendum credendumque decernit: quicquid vero ab aliquo deinceps uno, præter omnes, vel contra omnes Sanctos novum et inauditum subinduci senserit, id non ad religionem, sed ad tentationem potius intelligat pertinere, tum præcipue beati Apostoli Pauli eruditus eloquiis: hoc est enim quod in prima ad Corinth. scribit: "Oportet," inquit, "et hæreses esse, ut probati manifesti fiant in vobis." Ac si diceret: ob hoc hæreseôn non statim divinitus eradicantur auctores, ut probati manifesti fiant, id est, ut unusquisque quam tenax et fidelis, et fixus Catholicæ Fidei sit amator, appareat. Et revera cum quæque novitas ebullit, statim cernitur frumentorum gravitas, et levitas pælearum: tunc sine magno molimine excutitur ab area, quod nullo pondere intra aream tene-

CHAPTER XX.

WHO IS A TRUE CATHOLIC: AND THAT WHEN ANY NEW HERESY ARISES, THE WEIGHT OF THE CORN AND THE LIGHTNESS OF THE CHAFF SHOULD BE DISCERNED.

WHICH being so, he is a true and genuine Catholic that loveth the truth of God, the Church, the body of Christ; that preferreth nothing before the religion of God; nothing before the Catholic Faith; not any man's authority, not love, not wit, not eloquence, not philosophy; but contemning all these things, and in faith abiding fixed and stable, whatsoever he knoweth the Catholic Church universally in old time to have holden, that only he purposeth with himself to hold and believe: but whatsoever doctrine, new and not before heard of, such an one shall perceive to be afterward brought in of some one man, beside all or contrary to all the Saints, let him know that doctrine doth not pertain to religion, but rather to temptation, especially being instructed with the sayings of the blessed Apostle St. Paul. For this is that which he writeth in his first Epistle to the Corinthians; "There must (quoth he) be heresies also, that they which are approved may be made manifest among you^g." As though he should say; This is the cause why the authors of heresies are not straight rooted out by God, that the approved may be made manifest, that is, that of every one it may appear how steadfastly, faithfully, and constantly, he loveth the Catholic Faith. And certain it is, that upon the springing up of any novelty, straightway is discerned both the weight of the corn and the lightness of the chaff; then is that easily blown out of the floor which before lightly remained in the floor; for

batur. Namque alii illico prorsus avolant, alii vero tantummodo excussi, et perire metuunt, et redire erubescunt, saucii, semineces, semivivi, quippe qui tantam veneni hauserint quantitatem, quæ nec occidat, nec digeratur: nec mori cogat, nec vivere sinat. Heu miseranda conditio, quantis illi curarum æstibus, quantis turbinibus exagitantur! Nunc etenim qua ventus impulerit, incitato errore rapiuntur: nunc in semetipsos reversi, tanquam contrarii fluctus, reliduntur: nunc temeraria præsumptione ea, quæ incerta videntur, approbant: nunc irrationali metu etiam quæ certa sunt expavescunt: incerti qua eant, qua redeant; quid appetant, quid fugiant, quid teneant, quid dimittant. Quæ quidem dubii et male penduli cordis afflictio, divinæ erga se miserationis est medicina, si sapiant. Idcirco etenim extra tutissimum Catholicæ Fidei portum diversis cogitationum quatiuntur, verberantur, ac pene necantur procellis, ut excussa in altum elatæ mentis vela deponant, quæ male novitatum ventis expanderant, seseque intra fidissimam stationem placidæ ac bonæ Matris reducant et teneant, atque amaros illos turbulentosque errorum fluctus primitus revomant, ut possint deinceps vivæ et salientis aquæ fluenta potare. Dediscant bene, quod didicerunt non bene: et ex toto Ecclesiæ dogmate quod intellectu capi potest, capiant, quod non potest, credant.

some by-and-by fly away, others only shaken, are both afraid to perish, and ashamed to return, remaining wounded, half dead, half alive, like unto those which have drunk so much poison, as neither killeth, nor well digesteth, neither bringeth death, nor yet permitteth to live. O miserable state! with what seas of cares, with what storms, are they tossed! for now at one time, as the wind driveth them, they are carried away headlong in error; at another time, coming again to themselves, they are beaten back like contrary waves; sometime with rash presumption they allow such things as seem uncertain, at another time of pusillanimity they are in fear even about those things which are certain; doubtful which way to take, which way to return, what to desire, what to avoid, what to hold, what to let go; which misery and affliction of a wavering and unsettled heart, were they wise, is as a medicine of God's mercy towards them. For this is the reason why, when out of the safe port of the Catholic Faith, they are shaken, tossed, and almost killed with storms and troubles, that they should take down the now shivered sails of their proud mind, which they vainly hoisted up to the winds of novelties, and so retire and keep themselves within the most sure port of their calm and good Mother, and first cast up those bitter and turbulent waters of errors, that afterwards they may drink of the flowing rivers of lively and pure water. Let them learn well to forget that, which well they never learned; and so much of all that the Church teacheth as by reason is to be attained to, let them endeavour to understand; and that which surpasseth reason, let them believe.

CAPUT XXI.

EXPONUNTUR VERBA PAULI (1 TIM. VI. 20): "O TIMOTHEE, DEPOSITUM CUSTODI."

QUÆ cum ita sint, iterum atque iterum eadem mecum revolvens et reputans, mirari satis nequeo tantam quorundam hominum vesaniam, tantam excæcatæ mentis impietatem, tantam postremo errandi libidinem, ut contenti non sint tradita semel et accepta antiquitus credendi regula, sed nova ac nova in diem quærant, semperque aliquid gestiant religioni addere, mutare, deträhere. Quasi non cœleste dogma sit, quod semel revelatum esse sufficiat, sed terrena institutio, quæ aliter perfici, nisi assidua emendatione, imo potius reprehensione non possit.

Cum divina clament oracula: "Ne transferas terminos quos posuerunt patres tui." Et: "Super judicantem ne judices." Et: "Scindentem sepem, mordebit eum serpens." Et illud Apostolicum, quo omnes omnium hæreseôn sceleratæ novitates, velut quodam spirituali gladio sæpe truncatæ semperque truncandæ sunt: "O Timothee, depositum custodi, devitans phanas vocum novitates, et oppositiones falsi nominis scientiæ, quam quidam promittentes, circa fidem exciderunt." Et post hæc inveniuntur aliqui tanta inveteratæ frontis duritia, tanta impudentiæ incude, tanto adamante pertinaciæ, qui tantis eloquiorum cœlestium molibus non succumbant, tantis ponderibus non fatiscant, tantis malleis non conquassentur, tantis postremo

CHAPTER XXI.

AN EXPOSITION OF THE WORDS OF S. PAUL: "O TIMOTHY, KEEP THAT WHICH IS COMMITTED TO THY TRUST^h."

WHICH being so, oftentimes calling to mind and remembering the self-same thing, I cannot sufficiently marvel at the great madness of some men, at so great impiety of their blinded hearts, lastly, at so great a licentious desire of error, that they be not content with the rule of faith once delivered us, and received from of old, but do every day search and seek for one new doctrine after another, ever desirous to add to, to change, or to take away something from, religion; as though that were not the doctrine of God, which it is enough to have once revealed, but rather man's institution, which cannot but by continual amendment, or rather correction, be perfected.

Whereas the Divine Scriptures cry out, "Do not transfer the bounds which thy fathers have set downⁱ:" and "Do not judge over thy judge^k;" and, "The serpent will bite him that cutteth the hedge^l;" and that saying of the Apostle, by which, as by a spiritual sword, all wicked novelties of all heretics have often been cut down, and shall ever be cut down^m: "O Timothy, keep the *depositum*, avoiding the profane novelties of voices, and oppositions of falsely-called knowledge, which certain promising have erred about the faith." And yet for all this, some there be of so shameless and hardened forehead, of so unimpressible impudence, of so adamantine obstinacy, as not to yield to such force of Divine Scripture, not to be moved with such weight of reason, nor yet shaken with so great blows; finally, as not to be beaten in pieces by such lightning from Heaven:

^h 1 Tim. vi. 20.ⁱ Prov. xxii. 28.^k Eccles. viii. 14.^l Eccles. x. 8.^m 1 Tim. vi. 20.

fulminibus non conterantur? “Devita,” inquit, “prophanas vocum novitates:” Non dixit antiquitates, non dixit vetustates, imo plane quid e contrario sequeretur, ostendit. Nam si vitanda est novitas, tenenda est antiquitas: et si prophana est novitas, sacrata est vetustas: “Et oppositiones,” inquit, “falsi nominis scientiæ.” Vere falsum nomen apud doctrinas hæreticorum, ut ignorantia scientiæ, et caligo serenitatis, et tenebræ luminis appellatione fucentur. “Quam quidam,” inquit, “promittentes, circa Fidem exciderunt.” Quid promittentes exciderunt, nisi novam nescio quam, ignoratamque doctrinam? Audias etenim quosdam ipsorum dicere: “Venite, O insipientes, et miseri, qui vulgo Catholici vocitamini, et discite Fidem veram, quam præter nos nullus intelligit, quæ multis ante seculis latuit, nuper vero revelata et ostensa est: sed discite furtim atque secretim, delectabit enim vos.” Et item: “Cum didiceritis, latenter docete: ne mundus audiat, nec Ecclesia sciat: paucis namque concessum est tanti mysterii capere secretum.” Nonne hæc verba sunt illius meretricis, quæ apud Salomonis Proverbia vocat ad se prætereuntes viam, qui dirigunt iter suum? “Qui est,” inquit, “vestrum insipientissimus, divertat ad me.” Inopes autem sensu exhortatur, dicens: “Panem occultos libenter attingite, et aquam dulcem furtim bibite.” Quid deinde? “At ille,” inquit, “nescit quoniam terrigenæ apud eam pereant.” Qui sunt isti terrigenæ? Exponat Apostolus, “Qui circa Fidem,” inquit, “exciderunt.”

“Avoid (saith he) the profane novelties of voices.” He saith not, Avoid antiquities; he saith not, Avoid ancientness; nay rather sheweth what contrariwise he should follow. For if novelty is to be avoided, antiquity is to be retained; if novelty be profane, antiquity is sacred. “And oppositions (quoth he) of falsely-called knowledge.” Verily the name of knowledge in the schools of the heretics is false, where ignorance is called knowledge, mist reputed clearness, and darkness disguised by the name of light. “Which certain (quoth he) promising have erred about the Faith.” What promised they when they erred about the Faith? What else, but I know not what new and unknown doctrine? For you may hear some of them say, “Come, O ye unwise and silly souls, which commonly are called Catholics, and learn the true Faith, which none understandeth beside us, which hath been hidden many hundreds of years past, but of late hath been revealed and laid open; but learn it privily, learn it secretly, for it will delight you.” And again, “When you have learned it, teach it secretly, that the world may not understand it, that the Church may not know it, for it is granted to few to understand the secret of so great a mystery.” Are not these, think you, the words of that harlot, which in the Proverbs of Solomon calleth unto her the passengers that pass on their way? “Who is (quoth she) most foolish among you, let him turn unto meⁿ.” And such as be of small judgment she exhorteth, saying, “Touch willingly secret bread, and drink sweet water privily.” What followeth? “But he knoweth not (quoth he) how in her company earthly men do perish.” Who be these earthly men? Let the Apostle declare: “Those (quoth he) which have erred about the Faith.”

ⁿ Prov. ix. 16.

CAPUT XXII.

SINGULA VERBA PAULI 1 TIM. VI. 20 EXPONUNTUR.

SED operæ pretium est totum ipsum Apostoli capitulum diligentius pertractare. “O Timothee,” inquit, “depositum custodi, devitans prophanas vocum novitates.” O, exclamatio ista, et præscientiæ est pariter et charitatis: prævidebat enim futuros, quos etiam prædolebat, errores. Quis est hodie Timotheus, nisi vel generaliter universa Ecclesia, vel specialiter totum corpus Præpositorum, qui integram divini cultus scientiam vel habere ipsi debent, vel aliis infundere? Quid est depositum cûstodi? Custodi, inquit, propter fures, propter inimicos; ne dormientibus hominibus superseminent zizania super illud tritici bonum semen, quod seminaverat filius hominis in agro suo. “Depositum,” inquit, “custodi.” Quid est depositum? id est, quod tibi creditum est, non quod a te inventum: quod accepisti, non quod excogitasti: rem non ingenii, sed doctrinæ: non usurpationis privatæ, sed publicæ traditionis: rem ad te perductam, non a te prolata: in qua non auctor debes esse, sed custos: non institutor, sed sectator: non ducens, sed sequens. Depositum, inquit, custodi: Catholicæ Fidei talentum inviolatum illibatumque conserva. Quod tibi creditum est, hoc penes te maneat, hoc a te tradatur. Aurum accepisti, aurum redde: nolo mihi pro aliis alia subjicias: nolo pro auro aut impudenter plumbum, aut fraudulenter æramenta supponas: nolo auri speciem, sed naturam plane. O Timothee, O Sacerdos, O Trac-

CHAPTER XXII.

AN EXPOSITION OF EACH OF THE WORDS OF S. PAUL
TO TIMOTHY, ch. vi. ver. 20.

BUT it is worth the labour more diligently to examine the Apostle's whole chapter. "O Timothy, (quoth he,) keep the *depositum*, avoiding profane novelties of voices." This exclamation O, both sheweth foresight, and also argueth charity; for he foresaw certain errors, which beforehand he also was sorry for. Who at this day is Timothy? but either generally the whole Church, or especially the whole body of Prelates, who ought either themselves to have a sound knowledge of divine religion, or who ought to infuse it into others. What is meant by *keep the depositum*? Keep it (quoth he) for fear of thieves, for danger of enemies, lest when men be asleep, they oversow cockle among that good seed of wheat, which the son of man hath sowed in His field. "Keep (quoth he) the *depositum*." What is meant by this *depositum*? that is, that which is committed to thee, not that which is invented of thee; that which thou hast received, not that which thou hast devised; a thing not of wit, but of learning; not of private assumption, but of public tradition: a thing brought to thee, not brought forth of thee; wherein thou must not be an author, but a keeper; not a founder, but an observer; not a leader, but a follower. *Keep the depositum*, (quoth he). Preserve the talent of the Catholic Faith safe and undiminished; that which is committed to thee, let that remain with thee, and that deliver. Thou hast received gold, render then gold; I will not have one thing for another; I will not have thee for gold render either impudently lead, or craftily brass: I will not the show, but the very nature of gold itself. O Timothy, O Priest, O Teacher, O Doctor, if God's

tator, O Doctor, si te divinum munus idoneum fecerit, ingenio, exercitatione, doctrina, esto spiritualis tabernaculi Beseleel, pretiosas divini dogmatis gemmas exsculpe, fideliter coapta, adorna sapienter, adjice splendorem, gratiam, venustatem. Intelligatur te exponente illustrius, quod antea obscurius credebatur. Per te posteritas intellectum gratuletur, quod ante vetustas non intellectum venerabatur: eadem tamen quæ didicisti ita doce, ut cum dicas nove non dicas nova.

CAPUT XXIII.

DE PROPECTU RELIGIONIS QUI HABETUR IN ECCLESIA.

SED forsitan dicit aliquis: Nullusne ergo in Ecclesia Christi profectus habebitur religionis? Habeatur plane, et maximus. Nam quis ille est tam invidus hominibus, tam exosus Deo, qui istud prohibere conetur? Sed ita tamen, ut vere profectus sit ille fidei, non permutatio. Siquidem ad profectum pertinet, ut in semetipsa unaquæque res amplificetur: ad permutationem vero, ut aliquid ex alio in aliud transvertatur. Crescat igitur oportet, et multum vehementerque proficiat, tam singulorum, quam omnium, tam unius hominis, quam totius Ecclesiæ ætatum, ac seculorum gradibus intelligentia, scientia, sapientia: sed in suo duntaxat genere, in eodem scilicet dogmate, eodem sensu, eademque sententia.

gift hath made thee meet and sufficient for thy wit, exercise, and learning, be the Beseleel^o of the spiritual tabernacle, engrave the precious stones of God's doctrine, faithfully set them, wisely adorn them, give them brightness, give them grace, give them beauty. That which men before believed obscurely, let them by thy exposition understand more clearly. Let posterity rejoice for coming to the understanding of that by thy means, which antiquity without that understanding had in veneration. Yet for all this, in such sort deliver the same things which thou hast learned, that albeit thou teachest after a new manner yet thou never teach new things.

CHAPTER XXIII.

OF THE ADVANCEMENT OF RELIGION WHICH MAY TAKE PLACE IN THE CHURCH.

BUT peradventure some will say, Shall we then have no advancement of religion in the Church of Christ? Surely let us have the greatest that may be. For who is either so envious of men, or hateful of God, which would labour to hinder that? But yet in such sort that it may be truly an increase in faith, and not a change; since this is the nature of an increase, that in themselves severally things grow greater; but of a change, that something be turned, from one thing which it was, to another which it was not. Fitting it is, therefore, that the understanding, knowledge, and wisdom, as well of every man in particular, as of all in common; as well of one alone, as of the whole Church in general; should by the advance of ages abundantly increase and go forward, but yet for all that, only in its own kind and nature; that is, in the same doctrine, in the same sense, in the same judgment.

^o Exod. xxxi. 2.

Imitetur animarum religio rationem corporum, quæ licet annorum processu numeros suos evolvant, et explicent, eadem tamen quæ erant, permanent. Multum interest inter pueritiæ florem, et senectutis maturitatem, sed iidem tamen ipsi fiunt senes, qui fuerant adolescentes: ut quamvis unius ejusdemque hominis status habitusque mutetur, una tamen nihilominus eademque natura, una eademque persona sit. Parva lactentium membra, magna juvenum: eadem ipsa sunt tamen. Quot parvulorum artus, tot virorum: et si qua illa sunt, quæ ævi maturioris ætate pariuntur, jam in seminis ratione proserta sunt: ut nihil novum postea proferatur in senibus, quod non in pueris jam antea latitaverat. Unde non dubium est, hanc esse legitimam et rectam proficiendi regulam, hunc ratum atque pulcherrimum crescendi ordinem; si eas semper in grandioribus partes ac formas numerus detexat ætatis, quas in parvulis Creatoris sapientia præformaverat. Quod si humana species in aliquam deinceps non si generis vertatur effigiem, aut certe addatur quippiam membrorum numero, vel detrahatur, necesse est ut totum corpus vel intercidad, vel prodigiosum fiat, vel certe debilitetur. Ita etiam Christianæ religionis dogma sequatur has decet profectuum leges: ut annis scilicet consolidetur, dilatetur tempore, sublimetur ætate: incorruptum tamen, illibatumque permaneat, et universis partium suarum mensuris, cunctisque quasi membris ac sensibus propriis plenum atque perfectum sit: quod nihil præterea permutationis admittat, nulla proprietatis dispendia, nullam sustineat definitionis varietatem.

In this case, let the religion of our souls imitate the nature of our bodies, which although with process of time they develope and unfold their proportions, yet they remain the same that they were. There is great difference betwixt the flower of youth, and the ripeness of age, yet the self-same men become old which before were young; so that although the state and condition of one and the self-same man be altered, yet one and the self-same nature, one and the self-same person, doth still remain. The limbs of infants be small, of young men great, yet not divers, but the same. So many joints as young children have, so many have they when they be men; and if any parts there be, which with increase of more mature years spring forth, those before were in man virtually planted in manner as the seed, so that no new thing do come forth in old men, which before had not lain hid in them being children. Wherefore there can be no doubt, but that this is the due and right rule of growing, the fixed and goodliest order of increasing, if the increase of age complete ever those members, those parts and joints, which the wisdom of our Creator before framed when we were yet but little ones. But if a human form be afterward changed into some other likeness not of its own kind, or at least if any thing be added to the number of its members or taken from it, then of necessity the whole body must either perish, or become monstrous, or at least be weakened. In like manner, Christian doctrine must follow these laws of increasing, to wit, that with years it wax more sound, with time it become more ample, with continuance it be more exalted, yet remain incorrupt and entire, and continue full and perfect in the proportions of each of its parts, and, as it were, with all its members and proper senses. And that it admit no further change, sustain no loss of its propriety, no variety in definition.

Exempli gratia: severunt majores nostri antiquitus in hac Ecclesiastica segete triticeæ fidei semina: iniquum valde et incongruum est, ut nos eorum posterī pro germana veritate frumenti, subdititium zizaniæ legamus errorem. Quin potius hoc rectum et consequens est, ut primis atque extremis sibimet non discrepantibus de incrementis triticeæ institutionis triticei quoque dogmatis frugem demetamus: ut cum aliquid ex illis seminum primordiis accessu temporis evolvatur, et nunc lætetur et excolatur, nihil tamen de germinis proprietate mutetur, addatur licet forma, species, distinctio, eadem tamen cujusque generis natura permaneat: Absit etenim, ut rosea illa Catholici sensus plantaria, in carduos spinasque vertantur. Absit, inquam, ut in ipso spiritali paradiso, de cynamomi et balsami surculis, lolium repente atque aconita proveniant. Quodcunque igitur in hac Ecclesia, Dei agricultura, fide patrum satum est, hoc idem filiorum industria decet excolatur, et observetur, hoc idem floreat et maturescat, hoc idem proficiat et perficiatur. Fas est etenim, ut prisca illa cœlestis philosophiæ dogmata processu temporis excurentur, limentur, poliantur: sed nefas est, ut commutentur, nefas ut detruncentur, ut mutilentur. Accipiant licet evidentiam, lucem, distinctionem: sed retineant necesse est plenitudinem, integritatem, proprietatem.

Nam si semel admissa fuerit hæc impiæ fraudis licentia, horreo dicere, quantum excindendæ atque abolendæ religionis periculum consequatur. Abdicata etenim qualibet parte Catholici dogmatis, alia quoque atque item alia, ac deinceps alia et alia jam quasi

For example sake; our forefathers in old time in this field of the Church, sowed the wheaten seed of true faith; it were now very injurious and inconsistent, that we their posterity, instead of the perfect and true grain, should reap the spurious error of cockle: and contrariwise, it is reason and very consistent that, the beginning and ending not disagreeing with each other, we should of the increase of wheaten teaching reap the fruit of wheaten doctrine; so that when, with tract of time, any of those first seeds begin to bud and come forth, and now flourish and receive culture, yet there be no change of the propriety of the germ; and albeit fashion, shape, and distinction be added, yet the nature of each kind remain the same. For God forbid that those rosy plants of Catholic doctrine should be changed into thistles and thorns; God forbid, I say, that in the very spiritual paradise, of the slips of cinnamon and balsam should suddenly grow up darnel and aconite. Therefore whatever hath by our fathers' faith been sown in this Church, the field of God's husbandry, reason it is, that the same be cultivated and maintained by the industry of the children, that this same flourish and wax ripe, that this same grow and come to perfection; lawful indeed it is, that those ancient articles of heavenly philosophy be, in process of time, trimmed, smoothed, and polished; but unlawful that they be changed, unlawful that they be mangled and maimed. And albeit they receive perspicuity, light, and distinction, yet of necessity must they retain their fulness, soundness, and propriety.

For if once this licentiousness of wicked fraud be admitted, I tremble to speak what danger is like to ensue of extirpating and abolishing religion; for if we give up any part of the Catholic Faith, straightway other parts, and after that other, and again other, and that now as it were of

ex more et licito abdicabuntur. Porro autem singulatim partibus repudiatis, quid aliud ad extremum sequetur, nisi ut totum pariter repudietur? Sed e contra, si novitia veteribus, extranea domesticis, et prophana sacratis admisceri cœperint, proserpat hic mos in universum necesse est, ut nihil posthac apud Ecclesiam relinquatur intactum, nihil illibatum, nihil integrum, nihil immaculatum, sed sit ibidem deinceps impiorum ac turpium errorum lupanar, ubi erat ante castæ et incorruptæ sacrarium veritatis. Sed avertat hoc a suorum mentibus nefas divina pietas, sitque hic potius impiorum furor.

Christi vero Ecclesia sedula et cauta depositorum apud se dogmatum custos, nihil in iis unquam permutat, nihil minuit, nihil addit; non amputat necessaria, non apponit superflua; non amittit sua, non usurpat aliena; sed omni industria hoc unum studet, ut vetera fideliter sapienterque tractando, siqua sunt illa antiquitus informata et inchoata, accuret et poliat; siqua jam expressa et enucleata, consolidet, firmet; siqua jam confirmata et definita, custodiat: Denique quid unquam aliud Conciliorum decretis enisa est, nisi ut quod antea simpliciter credebatur, hoc idem postea diligentius crederetur? quod antea lentius prædicabatur, hoc idem postea instantius prædicaretur? quod antea securius colebatur, hoc idem postea sollicitius excoleretur? Hoc, inquam, semper, neque quicquam præterea, hæreticorum novitatibus excitata, Conciliorum suorum decretis Catholica perfecit Ecclesia, nisi

custom, and by a kind of law, shall be given up. And further what followeth, when the parts, by little and little, have been set aside, but that in conclusion the whole in like manner must be set aside? And, contrariwise, if new things and old, foreign and domestic, profane and sacred, begin once to be confounded together, then must needs this custom generally creep on, that nothing hereafter remain in the Church untouched, nothing without corruption, nothing sound, nothing pure; and so where before was the sanctuary of chaste and immaculate truth, there shall be a very brothel-house of wicked and filthy errors. But God of His goodness deliver His servants from such minds, and let such madness be rather for the impious!

For the Church of Christ, a careful and diligent keeper of doctrines committed to her charge, never changeth any thing in them, diminisheth nothing, addeth nothing; what is necessary she taketh not away, what is superfluous she putteth not on; what is her own she loseth not, what is not her own she usurpeth not; but with all industry laboureth only about this one thing, that is, that by faithful and prudent handling of what is old, if aught have been in times past well entered upon and begun, she may perfect and polish it; if aught well set forth and declared, that she may ratify and confirm it; if aught confirmed and defined, that she may retain it. To conclude; what hath she else at any time endeavoured by the decrees of Councils, but that what before was simply credited, the same afterward should be more diligently believed; that what before was taught with less pains, the same afterward should be preached more instantly; that what before was more securely revered, the same afterward should more carefully be cherished? This, I say, always, and nothing else, hath the Church, provoked with the novelties of heretics, effected by the decrees of her Councils, to wit, only to

ut, quod prius a majoribus sola traditione susceperat, hoc deinde posteris etiam per scripturæ chirographum consignaret: magnam rerum summam paucis literis comprehendendo: et plerunque propter intelligentiæ lucem, non novum fidei sensum, novæ appellationis proprietate signando.

CAPUT XXIV.

PROSEQUITUR AUCTOR APOSTOLI VERBA 1 TIM. vi. 20

EXPONERE.

SED ad Apostolum redeamus: “O Timothee,” inquit, “depositum custodi, devitans prophanas vocum novitates:” devita, inquit, quasi viperam, quasi scorpionem, quasi basiliscum: ne te non solum tactu, sed etiam visu, afflatuque percutiant. Quid est devitare? Cum hujusmodi nec cibum sumere. Quid est devita? “Si quis,” inquit, “venit ad vos, et hanc doctrinam non adfert.” Quam doctrinam? nisi Catholicam, et universalem, et unam eandemque per singulas ætatum successiones incorrupta veritatis traditione manentem, et usque in secula sine fine mansuram? quid tum? “Nolite,” inquit, “recipere eum in domum, nec Ave ei dixeritis: qui enim dicit illi Ave, communicat operibus ejus malignis.” “Prophanas,” inquit, “vocum novitates.” Quid est prophanas? Quæ nihil habent sacri, nihil religiosi, ab Ecclesiæ penetralibus, quæ est Templum Dei, penitus extraneas. “Prophanas,” inquit, “vocum novitates:” Vocum, id est, dogmatum, rerum, sententiarum novitates: quæ sunt vetustati, atque antiquitati contrariæ. Quæ si recipiantur necesse est, ut fides beatorum patrum, aut tota, aut

confirm that to posterity by writing, which before by tradition alone she had received of her forefathers, comprehending a great sum of things in few words, and oftentimes, for more easy understanding, marking an old article of faith by a new and appropriate name.

CHAPTER XXIV.

THE AUTHOR CONTINUES TO EXPOUND THE WORDS OF
THE APOSTLE TO TIMOTHY, ch. vi. ver. 20.

BUT to return to the Apostle. "O Timothy, (quoth he,) keep the *depositum*, avoid profane novelties of voices." Avoid (quoth he) as a viper, as a scorpion, as a basilisk, lest they infect thee not only by touching, but also with their very eyes and breath. What is meant by *avoid*^p? that is, not so much as to eat with any such. What importeth this *avoid*, "if any man (quoth he) come unto you, and bring not this doctrine," what doctrine but the Catholic and universal, and that which, with incorrupt tradition of the truth, hath continued one and the self-same, through all successions of times, and that which shall continue for ever and without end? What then? "Receive him not (quoth he) into the house, nor say God speed; for he that saith unto him God speed, communicateth with his wicked works^q." "Profane novelties of voices," (quoth he;) what is *profane*? Those which have no holiness in them, nought of religion, wholly external to the sanctuary of the Church, which is the Temple of God. "Profane novelties of voices," (quoth he,) of voices, that is, novelties of doctrines, novelties of things, novelties of opinions, contrary to old usage, contrary to antiquity, which if we receive, of necessity the faith of our blessed ancestors, either all, or a great part

^p 1 Cor. v. 11.

^q 2 John 10.

certe magna ex parte violetur: necesse est, ut omnes omnium ætatum fideles, omnes sancti, omnes casti, continentes, virgines, omnes Clerici, Levitæ et Sacerdotes, tanta confessorum millia, tanti martyrum exercitus, tanta urbium, tanta populorum celebritas et multitudo, tot insulæ, provinciæ, reges, gentes, regna, nationes, totus postremo jam pene terrarum orbis per Catholicam Fidem Christo Capiti incorporatus, tanto seculorum tractu ignorasse, errasse, blasphemasse, nescisse quid crederet, pronuncietur.

“Prophanas,” inquit, “vocum novitates devita,” quas recipere atque sectari nunquam Catholicorum, semper vero hæreticorum fuit. Et revera, quæ unquam hæresis, nisi sub certo nomine, certo loco, certo tempore ebullivit? Quis unquam hæreses instituit, nisi qui se prius ab Ecclesiæ Catholicæ universitatis et antiquitatis consensione discreverit? Quod ita esse, luce clarius exempla demonstrant. Quis enim unquam ante prophanum illum Pelagium tantam virtutem liberi præsumpsit arbitrii, ut ad hoc in bonis rebus per actus singulos adjuvandum, necessariam Dei gratiam non putaret? Quis ante prodigiosum discipulum ejus Cœlestium reatu prævaricationis Adæ omne genus humanum denegavit astrictum? Quis ante sacrilegum Arrium, Trinitatis Unitatem discindere, quis ante sceleratum Sabellium Unitatis Trinitatem confundere ausus est? Quis ante crudelissimum Novatianum, crudelem Deum dixit: eo quod mallet mortem morientis, quam ut revertatur et vivat? Quis ante Magum Simonem, Apostolica districtione percussum, a quo vetus ille turpitudinum gurges usque in novissimum Priscil-

of it, must be overthrown; the faithful people of all ages and times, all holy saints, all the chaste, all the continent, all the virgins, all the Clergy, the Deacons^r, the Priests, so many thousands of confessors, so great armies of martyrs, so many famous and populous cities and commonwealths, so many islands, provinces, kings, tribes, kingdoms, nations; to conclude, almost now the whole world, incorporated by the Catholic Faith to Christ their Head, must needs be said, so many hundreds of years, to have been ignorant, to have erred, to have blasphemed, to have believed they knew not what.

“Avoid (quoth he) profane novelties of voices,” to receive and to follow which was never the custom of Catholics, but always of heretics. And, to say truth, what heresy hath ever burst forth, but under the name of some certain man, in some certain place, and at some certain time? Who ever set up any heresy, who first divided not himself from the consent of the universality and antiquity of the Catholic Church? which to be true, examples do plainly prove. For who ever before that profane Pelagius presumed so much of the power of man’s free will, that he thought not the grace of God necessary to aid it in every particular good act? Who ever before his monstrous disciple Celestius, denied all mankind to be bound with the guilt of Adam’s transgression? Who ever before sacrilegious Arius durst rend in pieces the Unity of Trinity? Who ever before wicked Sabellius durst confound the Trinity of Unity? Who ever before cruel Novatian affirmed God to be merciless, in that He had rather the death of a sinner than he should return and live? Who ever before Simon Magus (stricken by Apostolical censure, from whom that old sink of all filthiness came, by continual and secret suc-

lianum continua et occulta successione manavit, Auctorem malorum, id est, scelerum, impietatum, flagitiorumque nostrorum, ausus est dicere creatorem Deum? Quippe quem adserit talem hominum manibus ipsam suis creare naturam, quæ proprio quodam motu et necessariæ eujusdam voluntatis impulsu nihil aliud possit, nihil aliud velit, nisi peccare: eo quod furiis omnium vitiorum exagitata et inflammata, in omnia turpitudinum barathra inexhausta cupiditate rapiatur. Innumera sunt talia, quæ brevitatis studio præmittimus: quibus tamen cunctis satis evidenter perspicueque monstratur, hoc apud omnes fere hæreses quasi solenne esse ac legitimum, ut semper prophanis novitatibus gaudeant, antiquitatis scita fastidiant, et per oppositiones falsi nominis scientiæ a fide naufragent. Contra vero, Catholicorum hoc fere proprium, deposita sanctorum Patrum et commissa servare, damnare prophanas novitates, et sicut dixit et iterum prædixit Apostolus: "Si quis annuntiaverit, præterquam quod acceptum est," anathemare.

CAPUT XXV.

HERETICI UT FACILIUS DECIPIANT, SCRIPTURÆ TESTIMONIIS UTUNTUR.

Hic fortasse aliquis interroget, an et hæretici Divinæ Scripturæ testimoniis utantur. Utuntur plane, et vehementer quidem, nam videas eos volare per singula quæque sanctæ legis volumina; per Moysi, per Regum libros, per Psalmos, per Apostolos, per Evangelia, per Prophetas. Sive enim apud suos, sive alienos, sive

cession, unto this last Priscillian) durst ever affirm that God our Creator was the Author of evil, that is, of our wickedness, impieties, and crimes; because God (as he said) so with His own hands made man's very nature, that by a certain proper motion and impulse of an enforced will, it can do nothing else, desire nothing else, but to sin, because, being provoked and inflamed with the furious rage of all vices, it is with an insatiable desire carried away headlong into the pit and sink of all filthiness? Such examples are infinite, which for brevity sake I omit, by all which notwithstanding it appeareth plainly and clearly enough, that it is, as it were, a custom and law in all heresies, ever to take great pleasure in profane novelties, to loath the decrees of our forefathers, and to make shipwreck of faith, by oppositions of falsely-called knowledge; contrariwise that this is usually proper to all Catholics, to keep those things which the holy Fathers have left, and committed to their charge, to condemn profane novelties, and, as the Apostle hath said, and again forewarned, "if any man shall preach otherwise than that which is received," to anathematize him.

CHAPTER XXV.

HERETICS, THE MORE READILY TO DECEIVE, DO USE THE
TESTIMONY OF HOLY SCRIPTURE.

HERE haply some man may demand, whether heretics also do use the testimony of Holy Scripture? Assuredly they do, and that very earnestly; for a man may behold them, ranging in every part of the sacred volume, in Moses, in the Kings, in the Psalms, in the Apostles, in the Gospels, in the Prophets; for, whether amongst their own brethren,

privatim, sive publice, sive in sermonibus, sive in libris, sive in conviviis, sive in plateis; nihil unquam pene de suo proferunt, quod non etiam Scripturæ verbis adumbrare conentur. Lege Pauli Samosatani opuscula, Priscilliani, Eunomii, Joviniani, reliquarumque pestium; cernas infinitam exemplorum congeriem, prope nullam omitti paginam, quæ non Novi aut Veteris Testamenti sententiis fucata et colorata sit. Sed tanto magis cavendi et pertimescendi sunt, quanto occultius sub divinæ legis umbraculis latitant. Sciunt enim fœtores suos nulli fere cito esse placituros, si nudi et simplices exhalentur: atque idcirco eos cœlestis eloquii velut quodam aromate aspergunt, ut ille, qui humanum facile despiceret errorem, divina non facile contemnat oracula. Itaque faciunt quod hi solent, qui parvulis austera quædam temperaturi pocula, prius ora melle circumlinunt; ut incauta ætas cum dulcedinem præenserit, amaritudinem non reformidet. Quod etiam iis curæ est, qui mala gramina et noxios succos, medicaminum vocabulis præcolorant: ut nemo fere ubi suprascriptum legerit remedium, suspicetur venenum.

Inde denique et Salvator clamabat: “Attendite vobis a pseudoprophetis, qui veniunt ad vos in vestitu ovium, ab intus autem sunt lupi rapaces.” Quid est vestitus ovium? nisi Prophetarum et Apostolorum præloquia: quæ iidem, ovili quadam sinceritate Agno illi immaculato, qui tollit peccatum mundi, tanquam vellera quædam texuerunt? Qui sunt lupi rapaces? nisi

or with strangers, whether in private, or in public, whether in talking, or in writing, whether in convivial meetings, or abroad in the streets, they almost never allege any thing of their own, which they do not pretend to shadow by words of sacred Scripture. Read the tracts of Paul of Samosata, of Priscillian, Eunomius, Jovinian, and the rest of such like pests, and you shall find through all their works a huge heap of examples, scarce a page omitted which is not disguised and coloured with the sayings of the New or the Old Testament. But the more closely they lurk under the shadows of God's law, the more are they to be feared, guarded against, and dreaded; for they know full well that their foul scents be very little likely to please any, if they be breathed barely and without mixture: and therefore they do sprinkle them, as it were, with the perfume of God's Word, that so he, which would have readily contemned man's erroneous invention, may not dare so readily to reject the divine oracles; wherein they are like to those, which, minding to minister bitter potions to young children, do first anoint the brims of the cup with honey, that thereby unwary youth, first tasting the sweetness, may nothing fear the bitter confection. This device also practise they, which upon noxious herbs and juices write the names of good and wholesome medicines, whereby scarce any man, reading the name of a medicine written on it, suspecteth the lurking poison.

Hence too our Saviour cried, "Take ye heed of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves^s." What is meant else by sheep's clothing, but the sayings of the Prophets and Apostles, which they, with sheep-like sincerity, did weave, like certain fleeces, for that immaculate Lamb, "which taketh away the sin of the world?" And who are ravening wolves,

• Matt. vii. 15.

sensus hæreticorum feri, et rapidi, qui caulas Ecclesiæ semper infestant, et gregem Christi quaqua possunt, dilacerant? Sed ut fallacius incautis ovibus obrepant, manente luporum ferocia, deponunt lupinam speciem, et sese divinæ legis sententiis velut quibusdam vel-leribus obvolvunt; ut cum quisque lanarum mollitiem præsenserit, nequaquam aculeos dentium pertimescat. Sed quid ait Salvator? “Ex fructibus eorum cognoscetis eos.” Id est, cum cæperint divinas illas voces non jam proferre tantum, sed etiam exponere; nec adhuc jactare solum, sed etiam interpretari; tunc amaritudo illa, tunc acerbitas, tunc rabies intelligetur, tunc novitium virus exhalabitur, tunc prophanæ novitates aperientur, tunc primum scindi sepem videas, tunc transferri Patrum terminos, tunc Catholicam Fidem cædi, tunc Ecclesiasticum dogma lacerari.

Tales erant ii quos percutit Apostolus Paulus in secunda ad Corinthios, dicens: “Nam ejusmodi,” inquit, “pseudoapostoli, sunt operarii subdoli, transfigurantes se in Apostolos Christi.” Quid est transfigurantes se in Apostolos Christi? Proferebant Apostoli divinæ Legis exempla, proferebant et illi: Proferebant Apostoli Psalmorum auctoritates, proferebant et illi: Proferebant Apostoli sententias Prophetarum, et illi nihilominus, proferebant. Sed cum ea, quæ similiter protulerant, interpretari non similiter cœpissent, tunc simplices a subdolis, tunc infucati a fucatis, tunc recti a perversis, tunc postremo veri Apostoli a falsis apostolis discernebantur. “Et non mirum,” inquit: “Ipse enim Sathanas transfigurat se in angelum lucis: non

but the cruel and destructive opinions of heretics, which always trouble the sheepfolds of the Church, and, by all means possible, tear in pieces the flock of Christ? But to the end they may more craftily creep in upon the sheep of Christ who mistrust nothing, retaining the ferocity of wolves, they put off their wolfish weed, and shroud themselves with the words of Scripture, as it were with certain fleeces, whereby it happeneth, that when the silly sheep feel the soft wool, they little fear their sharp teeth. But what saith our Saviour? "By their fruits ye shall know them." That is, when they begin not only now to utter those words, but to expound them, not only to cast them forth, but also to interpret them; then will that bitterness, then will that sharpness, then will that madness be perceived, then will that new poison be scented, then will profane novelties be displayed, then first may you see the hedge cut in two, the old Fathers' bounds removed, the Catholic Faith mutilated, and the Church's doctrine torn in pieces.

Such were they whom the Apostle smiteth in the second Epistle to the Corinthians[†], "For such false apostles (quoth he) are crafty workers, transfiguring themselves into the Apostles of Christ." What is transfiguring themselves into the Apostles of Christ? The Apostles alleged examples out of the divine Law, and they likewise alleged them: the Apostles cited authorities out of the Psalms, and they likewise cited them: the Apostles cited sayings of the Prophets, and they in like manner cited them. But when that Scripture which was alike cited, was not alike expounded, then were discerned the simple from the crafty, the sincere from the counterfeit, the right from the perverse; then, finally, the true Apostles from the false apostles. "And no marvel" (saith St. Paul), "for Satan himself transfigureth

[†] Chap. xi. 13.

est ergo magnum, si ministri ejus transfigurantur sicut ministri justitiæ.” Ergo secundum Apostoli Pauli magisterium, quotiescunque vel pseudoapostoli, vel pseudoprophetæ, vel pseudodoctores, divinæ Legis sententias proferunt, quibus male interpretatis errores suos adstruere conentur, non dubium est, quin auctoris sui callida machinamenta sectentur; quæ ille nunquam profecto comminisceretur, nisi sciret omnino nullam esse ad fallendum faciliorem viam, quam ut, ubi nefarii erroris subinducitur fraudulentia, ibi divinorum verborum prætendatur auctoritas.

CAPUT XXVI.

HÆRETICI IN ALLEGANDIS SCRIPTURIS DIABOLUM IMITANTUR.

SED dicet aliquis: Unde probatur quia sacræ Legis exemplis Diabolus uti soleat? Legat Evangelia, in quibus scribitur: “Tunc assumpsit eum Diabolus,” id est, Dominum Salvatorem: “et statuit illum super pinnam templi, et dixit ei: si Filius Dei es, mitte te deorsum, scriptum est enim: quod angelis suis mandavit de te, ut custodiant te in omnibus viis tuis: in manibus tollent te, ne forte offendas ad lapidem pedem tuum.” Quid hic faciet misellis hominibus, qui ipsum Dominum majestatis Scripturarum testimoniis appetivit? “Si,” inquit, “Filius Dei es, mitte te deorsum.” Quare? “Scriptum est enim,” inquit. Magnopere nobis doctrina loci istius attendenda atque retinenda est, ut tanto Evangelicæ auctoritatis exemplo,

himself into an angel of light; it is no great matter therefore if his ministers be transfigured as the ministers of righteousness." Wherefore, according to St. Paul's teaching, whensoever either false apostles, or false prophets, or false doctors, do bring forth the words of holy Scripture, by which they would, according to their corrupt interpretation, confirm their errors, there is no doubt but that they follow the crafty sleight of their master; which surely he would never have invented, but that he knoweth very well, that there is no readier way to deceive, than, where the fraudulent bringing in of wicked error is intended, that there the authority of the Word of God should be pretended.

CHAPTER XXVI.

HERETICS, IN ALLEGING THE HOLY SCRIPTURES, FOLLOW
THE EXAMPLE OF THE DEVIL.

BUT some will say; How prove you that the Devil useth to allege examples out of the divine Law? Such as doubt thereof, let them read the Gospel, where it is written, "Then the Devil took Him up (that is, our Lord and Saviour) and set Him upon the pinnacle of the temple, and said unto Him, If thou be the Son of God, cast Thyself down; for it is written, that He will give His angels charge of Thee, that they may keep Thee in all Thy ways; in their hands shall they hold Thee up, lest perhaps Thou strike Thy foot against a stone^u." How will he, think you, handle poor weak men, which so assailed the Lord of majesty with authorities out of the Scriptures? "If Thou be (quoth he) the Son of God, cast Thyself down." Why so? "For it is written," (quoth he). We are diligently to weigh the doctrine of this place, and to keep it in mind, that, by so notable an example of Gospel authority, we may in no wise

^u Matt. iv. 5, 6.

quando aliquos Apostolica, seu Prophetica verba proferre contra Catholicam Fidem viderimus, Diabolum per eos loqui minime dubitemus. Nam sicut tunc caput Capiti, ita nunc quoque membra membris loquuntur, membra scilicet Diaboli membris Christi; perfidi fidelibus, sacrilegi religiosis, hæretici postremo Catholicis. Sed quid tandem dicit? “Si,” inquit, “Filius Dei es, mitte te deorsum.” Hoc est, Filius esse vis Dei, et hæreditatem regni cœlestis accipere, mitte te deorsum; id est, ex istius te sublimis Ecclesiæ, quæ etiam templum Dei putatur, doctrina et traditione, demitte. Ac si quis interroget quempiam hæreticorum sibi talia persuadentem: Unde probas, unde doces, quod Ecclesiæ Catholicæ universalem et antiquam fidem dimittere debeam? statim ille, “Scriptum est enim.” Et continuo mille testimonia, mille exempla, mille auctoritates parat, de Lege, de Psalmis, de Apostolis, de Prophetis, quibus novo et malo more interpretatis, ex arce Catholica in hæreseos barathrum infelix anima præcipitetur. Jam vero illis, quæ sequuntur, promissionibus miro modo incautos homines hæretici decipere consueverunt. Audent etenim polliceri, et docere, quod in Ecclesia sua, id est, in Communionis suæ conventiculo magna et specialis, ac plane personalis quædam sit Dei gratia, adeo ut sine ullo labore, sine ullo studio, sine ulla industria, etiamsi nec petant, nec quærant nec pulsant, quicumque illi ad numerum suum pertinent, tamen ita Divinitus dispensentur, ut Angelicis eveci manibus, id est, angelica protectione servati, nunquam possint offendere ad lapidem pedem suum, id est, nunquam scandalizari.

doubt, when we see any allege some place of the Apostles, or Prophets, against the Catholic Faith, but that by their mouth the Devil himself doth speak. For, as, at that time, the head spake unto the Head, so now the members do speak unto the members; that is, the members of the Devil unto the members of Christ, the faithless unto the faithful, the sacrilegious unto the religious, to conclude, heretics to Catholics. But what, finally, saith he? "If Thou be the Son of God, (quoth he,) cast Thyself down." That is to say; Thou desirest to be the Son of God, and to enjoy the inheritance of the kingdom of Heaven, "cast Thyself down," that is, cast Thyself down from this doctrine and tradition of this high and lofty Church, which is reputed to be the temple of God. And if any demand of any of these heretics, persuading them such things; How do you prove and convince me that I ought to forsake the universal and ancient faith of the Catholic Church? straightway he replies, "For it is written:" and forthwith he will allege you a thousand testimonies, a thousand examples, a thousand authorities, out of the Law, out of the Psalms, out of the Apostles, out of the Prophets; by which, expounded after a new and evil fashion, he would cast headlong the unhappy soul from the tower of the Catholic Church, into the gulf of heresy. Now with these promises which follow, heretics do wonderfully deceive simple men. For they dare promise, and teach, that in their Church, that is in the conventicle of their Communion, is to be found a great and special, yea, and a certain personal grace of God: so that whosoever be of their number, they all straightway, without any labour, without any study, without any industry, yea, although they never seek, nor crave, nor knock, have such special dispensations of God, that, carried up with the hands of Angels, that is, preserved by angelical protection, they can never hurt their foot against a stone, that is, never be made to offend.

CAPUT XXVII.

QUÆ REGULA SEQUENDA SIT IN SCRIPTURARUM
INTERPRETATIONE.

SED dicet aliquis: Si divinis eloquiis, sententiis, promissionibus, et Diabolus, et discipuli ejus utuntur, quorum alii sunt pseudoapostoli et pseudoprophetae, et pseudomagistri, et omnes ex toto hæretici; quid facient Catholici homines et Matris Ecclesiæ filii? quonam modo in Scripturis Sanctis veritatem a falsitate discernent? Hoc scilicet facere magnopere curabunt, quod in principio Commonitorii istius sanctos et doctos viros nobis tradidisse scripsimus: ut divinum Canonem secundum Universalis Ecclesiæ traditiones, et juxta Catholici dogmatis regulas interpretentur. In qua item Catholica et Apostolica Ecclesia sequantur necesse est universitatem, antiquitatem, consensionem. Et si quando pars contra universitatem, novitas contra vetustatem, unius vel paucorum errantium dissensio contra omnium vel certe multo plurium Catholicorum consensionem rebellaverit, præferant partis corruptioni universitatis integritatem: in qua eadem universitate, novitatis prophanitati antiquitatis religionem: itemque in ipsa vetustate, unius sive paucissimorum temeritati, primum omnium generalia, si qua sunt, universalis Concilii decreta præponant; tunc deinde, si id minus est, sequantur, quod proximum est, multorum atque magnorum consentientes sibi sententias Magistrorum: quibus adjuvante Domino fideliter, sobrie, sollicite observatis, non magna difficultate noxios quosque exurgentium hæreticorum deprehendemus errores.

CHAPTER XXVII.

WHAT RULE IS TO BE FOLLOWED IN INTERPRETING THE
HOLY SCRIPTURES.

BUT some man will say; If the Devil and his disciples, whereof some be false apostles, false prophets, and false teachers, and the whole heretics, do use the divine sayings, declarations, and promises; what shall Catholic men do, and the children of our Mother the Church? How shall they in the Holy Scriptures discern truth from falsehood? On this very point they must have great care (as, in the beginning of this very Commonitory, I said, holy and learned men had delivered to me) that they interpret the divine Canon according to the tradition of the Universal Church, and according to the rules of the Catholic doctrine: within which very Catholic and Apostolic Church they must likewise of necessity follow universality, antiquity, and consent. And if at any time a part rebel against the whole, novelty against antiquity, the dissension of one or a few (seduced with error) against the consent of all, or the far greater part of Catholics; in that case let them prefer the integrity of universality before the corruption of a part; and in this universality too, let them prefer the religion of antiquity before profane novelty: and again in antiquity, let them prefer, before the temerity of one or a few, first, the decrees of a general Council, if any be; or if no such thing be found, let them follow that which is next to these; that is, the judgments of many and great Doctors agreeing together: all which faithfully, soberly, diligently, observed, by God's grace, we shall without any great difficulty detect all the michievous errors of new upstart heretics.

CAPUT XXVIII.

QUONAM MODO HÆRETICORUM NOVITATES, PROLATIS VETERUM MAGISTRORUM CONCORDANTIBUS SENTENTIIS, DEPREHENDANTUR ET CONDEMNETUR.

Hic jam consequens esse video, ut exemplis demonstrarem, quonam modo prophanæ hæreticorum novitates, prolatis atque collatis veterum magistrorum concordantibus sibimet sententiis, et deprehendantur et condemnentur. Quæ tamen antiqua sanctorum Patrum consensio, non in omnibus divinæ Legis quæstiunculis, sed solum vel certe præcipue in Fidei Regula magno nobis studio et investiganda est, et sequenda. Sed neque semper, neque omnes hæreses hoc modo impugnandæ sunt, sed novitiæ recentesque tantummodo, cum primum scilicet exoriuntur, antequam infalsarint vetustæ fidei regulas, ipsius temporis vetentur angustiis, ac priusquam manante latius veneno Majorum volumina vitiare conentur. Cæterum dilatatæ et inveteratæ hæreses nequaquam hac via aggrediendæ sunt, eo quod prolixo temporum tractu longa iis furandæ veritatis patuerit occasio. Atque ideo quascunque illas antiquiores, vel schismatum, vel hæreseon prophanitates, nullo modo nos oportet, nisi aut sola, si opus est, Scripturarum auctoritate convincere, aut certe jam antiquitus universalibus sacerdotum Catholicorum Conciliis convictas damnatasque vitare. Itaque cum primum mali cujusque erroris putredo erumpere cœperit, et ad defensionem sui, quædam sacræ Legis verba furari, eaque fallaciter et fraudulenter exponere, statim

CHAPTER XXVIII.

HOW THE PROFANE NOVELTIES OF HERETICS, BY BRINGING FORTH THE OLD DOCTORS' OPINIONS WHICH AGREE TOGETHER, MAY BE FOUND OUT AND CONDEMNED.

HERE, I perceive, in order it followeth, to shew by examples, how the profane novelties of heretics are, by bringing forth and comparing the old Doctors' opinions agreeing together, both found out and condemned: which ancient consent, however, of holy Fathers is not so carefully and diligently to be both sought for, and followed, in every small question of the divine Law; but only, or at least especially, in the Rule of Faith; neither yet are heresies, always, nor all, after this sort to be impugned, but only such as be new and upstart; to wit, at their first springing up, and before they have (as hindered by the shortness of time) falsified the rules of the ancient faith, and before that, the poison spreading farther, they go about to corrupt the Fathers' writings. But those heresies which have already got ground, and be of some continuance, are not this way to be dealt withal: because by long tract of time they have had long opportunity to steal the truth. And therefore such kind, whether of profane schisms, or heresies, which be of longer standing, we must not otherwise convince, but only, if need be, by the authority of the Scriptures: or else avoid and detest them as already convicted and condemned in old time by general Councils of Catholic priests. Therefore so soon as any infectious error beginneth to break forth, and, for her defence, to steal certain words of the divine Law, and craftily and fraudulently to expound them; straightways

interpretando Canonum Majorum sententiæ congregandæ sunt, quibus illud quodcumque exurgat novitium, ideoque prophanum, et absque ulla ambage prodatur, et sine ulla retractatione damnetur. Sed eorum duntaxat Patrum sententiæ conferendæ sunt, qui in fide et communione Catholica Sancte, sapienter, constanter viventes, docentes, et permanentes, vel mori in Christo fideliter, vel occidi pro Christo foeliciter meruerunt. Quibus tamen hac lege credendum est, ut quicquid vel omnes, vel plures, uno eodemque sensu manifeste, frequenter, perseveranter, velut quodam consentiente sibi Magistrorum Concilio, accipiendo, tenendo, tradendo, firmaverint, id pro indubitato, certo, ratoque habeatur. Quicquid vero, quamvis ille sanctus, et doctus, quamvis Episcopus, quamvis Confessor et Martyr, præter omnes, aut etiam contra omnes senserit, id inter proprias et occultas, et privatas opinunculas, a communis, publicæ, ac generalis sententiæ auctoritate secretum sit: ne cum summo æternæ salutis periculo, juxta sacrilegam hæreticorum, et schismaticorum consuetudinem, universalis dogmatis antiqua veritate dimissa, unius hominis novitium sectemur errorem.

Quorum beatorum Patrum sanctum catholicumque consensum, ne quis sibi temere forte contemnendum arbitretur, ait in prima ad Corinth. Apostolus: "Et quosdam quidem posuit Deus in Ecclesia, primum Apostolos," quorum ipse unus erat: secundo "Prophetas," qualem in Actibus Apostolorum legimus Agabum: tertio "Doctores," qui tractatores nunc appellantur, quos hic idem Apostolus etiam Prophetas interdum

for the right understanding of the Canon, the Fathers' judgments are to be gathered together, by which any whatsoever, new, and, therefore, profane, doctrine growing up, may without any shift be detected, and without any reversal be condemned. But those Fathers' opinions only are to be conferred together, which, with holiness, wisdom, and constancy, lived, taught, and continued, in the faith, and communion, of the Catholic Church, and, finally, deserved either to die faithfully in Christ, or happily for Christ to be martyred: whom notwithstanding, we are to believe, with this condition, that whatsoever, either all, or the greater part, with one and the same mind, plainly, commonly, and constantly, as it were in a Council of Doctors agreeing together, have confirmed, by receiving it, holding it, and delivering it; let that be accounted for undoubted, for certain and acknowledged truth. And whatsoever any, although holy and learned, although a Bishop, although a Confessor and Martyr, hath holden otherwise than all, or against all, let that be put aside from the authority of the common, public, and general judgment, and reputed among his own proper, private, and secret opinions, lest with the utmost danger of our eternal salvation, we do, according to the custom of sacrilegious heretics and schismatics, forsake the truth of the universal doctrine, and follow the novel error of some one man.

The holy and catholic consent of which blessed Fathers, lest any man think that he may rashly contemn, the Apostle saith in his first Epistle to the Corinthians, "And some verily hath God set in His Church, first Apostles^x," of which himself was one: secondly "Prophets," as Agabus was, of whom we read in the Acts^y: thirdly, "Doctors," which now are called expounders, whom also this Apostle sometime nameth Prophets, because by them are expounded,

^x 1 Cor. xii. 28; Eph. iv. 11.

^y Chap. xi.

nuncupat, eo quod per eos Prophetarum mysteria populis aperiantur. Hos ergo in Ecclesia Dei divinitus per tempora et loca dispensatos, quisquis in sensu catholici dogmatis unum aliquid in Christo sentientes contempserit, non hominem contemnit, sed Deum: a quorum veridica unitate ne quis discrepet, impensius obtestatur idem Apostolus, dicens: "Obsecro autem vos fratres, ut idipsum dicatis omnes, et non sint in vobis schismata: sitis autem perfecti in eodem sensu, et in eadem sententia:" Quod si quis ab eorum sententiæ communione desciverit, audiat illud ejusdem Apostoli: "Non est Deus dissensionis sed pacis:" id est, non ejus, qui a consentiendi unitate defecerit, sed eorum qui in consentiendi pace permanserint: "sicut in omnibus," inquit, "Ecclesiis sanctorum doceo," id est, Catholicorum: quæ ideo sanctæ sunt, quia in fidei communione persistunt. Et ne quis forsitan prætermittis cæteris, se solum audiri, sibi soli credi arrogaret, paulo post ait: "An a vobis," inquit, "Verbum Dei processit? aut in vos solos devenit?" Et ne hoc quasi perfunctorie acciperetur, adjecit: "Si quis," inquit, "videtur propheta esse aut spiritualis, cognoscat quæ scribo vobis, quia Domini sunt mandata:" quæ utique mandata, nisi, ut si quis est propheta, aut spiritualis, id est, spiritualium rerum magister, summo studio æqualitatis et unitatis cultor existat: ut scilicet neque opiniones suas cæteris præferat, et ab universorum sensibus non recedat. "Cujus rei mandata qui ignorat," inquit, "ignorabitur," id

and declared, to the people the mysteries of the Prophets; these, therefore, divinely disposed and placed in the Church of God, at divers times, and sundry places, agreeing all in one mind in Christ, touching any point of catholic doctrine, whosoever contemneth, doth not contemn man but God. And that we disagree not by any means from the truth-teaching unity of these Fathers, the same Apostle doth earnestly entreat, saying, "I beseech you, brethren, that you all say the same thing, and that there be no schisms among you, but that you be perfect in one and the same sense, and in one and the same judgment^z." And if any man separate himself from the communion of their judgment, let him hear that saying of the same Apostle, "He is not the God of dissension, but of peace^a;" that is, not of him that leaveth consent and unity, but of them that remain in peace and agreement: "As I teach (quoth he) in all the Churches of the saints," that is, of the Catholics; which Churches therefore be holy, because they continue in the communion of the faith. And lest haply any one should bid us contemn others, and proudly require that himself only be heard, himself only be believed, a little after he saith, "What, hath the Word of God (quoth he) proceeded from you? or hath it come unto you only^b?" And lest this might be taken as spoken slightly, he addeth, "If any (quoth he) seemeth to be a prophet or spiritual, let him acknowledge the things which I write unto you, that they are the commands of the Lord." What commands, but that, if a man be a prophet, or spiritual, that is, a master in spiritual matters, let him be a zealous lover of equality and unity, in such wise, that he neither prefer his own opinions before the judgment of others, neither leave the common consent of all men? "Commandments touching which thing he that is (quoth he) ignorant of," that is,

^a 1 Cor. i. 10.

^z 1 Cor. xiv. 33.

^b 1 Cor. xiv. 36.

est, qui aut nescita non discit, aut scita contemnit, "ignorabitur:" hoc est, indignus habebitur, qui inter unitos fide, et exæquatos humilitate divinitus respiciatur: quo malo nescio an quidquam acerbius cogitari queat. Quod tamen juxta Apostolicam comminationem Pelagiano illi provenisse cernimus Juliano, qui se collegarum sensui aut incorporare neglexit, aut excorporare præsumpsit. Sed jam tempus est, ut pollicitum proferamus exemplum, ubi et quomodo sanctorum Patrum sententiæ congregatæ sint, ut secundum eas ex decreto atque auctoritate Concilii Ecclesiasticæ Fidei Regula figeretur. Quod quo commodius fiat, hic sit jam hujus Commonitorii modus: ut cætera quæ sequuntur ab alio sumamus exordio.

Secundum Commonitorium interlapsum est, neque ex eo amplius quidquam quam postrema particula remansit, id est, sola recapitulatio, quæ et subjecta est.

CAPUT XXIX.

RECAPITULATIO EORUM, QUÆ ANTEA DICTA FUERUNT.

QUÆ cum ita sint, jam tempus est, ut ea quæ duobus his Commonitoriis dicta sunt, in hujus secundi fine recapitulemus. Diximus in superioribus hanc fuisse semper et esse hodieque Catholicorum consuetudinem, ut fidem veram duobus his modis approbent. Primum divini Canonis auctoritate, deinde Ecclesiæ Catholicæ

he that learneth not, when he yet knoweth them not, or contemneth when he knoweth them, "he shall not be known," that is, he shall be thought unworthy, whom amongst such as be united in faith and equal humility, God should regard and look upon: a greater evil than which I doubt whether any man can devise: which yet, notwithstanding, (according to the Apostle's commination,) we see to have fallen upon Julian the Pelagian, who either cared not to be joined at all in opinion with his fellows, or else presumed to separate himself from them. But now it is time to bring forth the example which we promised; where and after what sort the judgment and opinions of holy Fathers have been gathered together, that according to them, by the decree and authority of an Ecclesiastical Council, the Rule of Faith might be set down: which to the end that I may more commodiously do, I will here make an end of this Commonitory, and so take another beginning for those things which do follow.

The second Commonitory has been lost, and no more of it preserved than the last section, that is, only the recapitulation, which is here subjoined.

CHAPTER XXIX.

A RECAPITULATION OF WHAT HAS BEEN SAID BEFORE.

WHICH being so, it is now time that in the end of this second book we recapitulate that which in these two Commonitory books hath been spoken. We said, in the premises, that this always hath been, and even at this day is, the custom of Catholics, to try and examine true faith, by these two manner of ways. First, by the authority of the divine Canon: secondly, by the tradition of the Catholic Church;

traditione : non quia canon solus non sibi ad universa sufficiat, sed quia verba divina pro suo plerique arbitrato interpretantes varias opiniones erroresque concipiant, atque ideo necesse sit, ut ad unam Ecclesiastici sensus regulam Scripturæ cœlestis intelligentia dirigatur : in iis duntaxat præcipue quæstionibus, quibus totius Catholici dogmatis fundamenta nituntur. Item diximus, in ipsa rursus Ecclesia universitatis pariter et antiquitatis consensionem spectari oportere, ne aut ab unitatis integritate in partem schismatis abrumparamur, aut e vetustatis religione in hæreseon novitates præcipitemur. Item diximus, in ipsa Ecclesiæ vetustate duo quædam vehementer studioseque observanda, quibus penitus inhærere deberent, quicumque hæretici esse nollent. Primum si quid esset antiquitus ab omnibus Ecclesiæ Catholicæ Sacerdotibus universalis Concilii auctoritate decretum : Deinde si qua nova exurgeret quæstio, ubi id minime reperiretur, recurrendum ad sanctorum patrum sententias, eorum duntaxat, qui suis quique temporibus et locis, in unitate communionis et fidei permanentes, Magistri probabiles exstitissent ; et quidquid uno sensu atque consensu tenuisse inveniuntur, id Ecclesiæ verum et Catholicum absque ullo scrupulo judicaretur.

Quod ne præsumptione magis nostra, quam auctoritate Ecclesiastica promere videremur, exemplum adhibuimus sancti Concilii, quod ante triennium ferme in Asia apud Ephesum celebratum est viris clarissimis Basso Antiochoque Consulibus. Ubi cum de sancendis fidei regulis disceptaretur, ne qua illic forsitan prophana novitas in modum perfidiæ Ariminensis ob-

not because the canonical Scripture is not as to itself sufficient for all things, but because, very many expounding God's Word at their own pleasure, do thereby conceive divers opinions and errors. And, for that cause, it is necessary that the interpretation of the heavenly Scripture be directed according to the one only rule of the Church's understanding: only be it observed, especially in those questions upon which the foundations of the whole Catholic doctrine do depend. Likewise we said, that, even within the Church, we were to look to the consent both of universality and antiquity, that so we be neither carried away from sound unity to the side of schism, nor yet cast headlong from antiquity of religion into heretical novelties. We said also, that in ecclesiastical antiquity itself we were diligently to observe, and seriously to consider, two things, unto which all those that will not be heretics must of necessity cling fast. The first is, that which hath in old time been determined by all the Priests of the Catholic Church, by authority of a General Council. The second is, that, if any new question did arise, in which that were not to be found, we ought to have recourse to the sayings of the holy Fathers, but yet of those only, who in their time and place were approved masters, being such as continued in the unity of the communion and faith: and whatsoever we find that they held with one mind and one consent, to judge that, without all scruple, to be the true and Catholic doctrine of the Church.

And lest we should seem to say this rather of our own presumption than from any authority of the Church, we gave an example of the sacred Council holden almost three years since at Ephesus, a city in Asia, in the time of the right honourable Consuls, Bassus and Antiochus, in which disputation being had of authorizing rules of faith, lest there might, by chance, some profane novelty creep in, as happened at that perfidious meeting in Ariminum, this was thought the

reperet, universis Sacerdotibus, qui illo ducenti fere numero convenerant, hoc Catholicissimum, fidelissimum atque optimum factu visum est, ut in medium sanctorum Patrum sententiæ proferrentur, quorum alios martyres, alios confessores, omnes vero Catholicos Sacerdotes fuisse, et permansisse constaret: ut scilicet rite atque solenniter ex eorum consensu atque decreto antiqui dogmatis religio confirmaretur, et prophanæ novitatis blasphemia condemnaretur. Quod cum ita factum foret, jure meritoque impius ille Nestorius, Catholicæ vetustati contrarius, beatus vero Cyrillus sacrosanctæ antiquitati consentaneus judicatus est. Et ut ad fidem rerum nihil deesset, etiam nomina et numerum (licet ordinem fuissemus obliti) edidimus eorum patrum, juxta quorum ibidem concinentem sibi concordemque sententiam, et Legis Sacræ proloquia exposita sunt, et divini dogmatis regula constabilita est. Quos ad confirmandam memoriam hic quoque recensere nequaquam superfluum est.

CAPUT XXX.

DE CONCILIO EPHESINO.

SUNT ergo hi viri quorum in illo Concilio, vel tanquam judicum, vel tanquam testium scripta recitata sunt: S. Petrus Alexandrinus Episcopus, doctor præstantissimus, et martyr beatissimus: S. Athanasius ejusdem civitatis antistes, magister fidelissimus, et confessor eminentissimus: S. Theophilus ejusdem item urbis Episcopus, vir fide, vita, scientia satis clarus: cui successit venerandus Cyrillus, qui nunc Alexan-

most Catholic, faithful, and best course to be taken, by all the Priests there present, which were about two hundred in number, that the opinions of those holy Fathers should be brought forth, of whom it was certain, that some of them had been martyrs, some confessors, and that all had lived and died Catholic Priests, that by their consent and verdict, the true religion of ancient doctrine might be duly and solemnly confirmed, and the blasphemy of profane novelty condemned : which being so done, that impious Nestorius was worthily and justly judged to have taught contrary to the old Catholic faith, and blessed Cyril to have agreed with holy and sacred antiquity. And, to the end that nothing might be wanting which procureth credit, we set forth also the names and number of these Fathers, (although not remembering their order,) according to whose uniform and harmonious judgment both the sayings of the Sacred Law were expounded, and the rule of divine doctrine established. Neither will it here be superfluous for memory's sake to repeat them once again.

CHAPTER XXX.

ON THE COUNCIL OF EPHEBUS.

THESE therefore are the men whose works were cited in that Council, either as judges, or else as witnesses. S. Peter, Bishop of Alexandria, a most excellent doctor, and blessed martyr. S. Athanasius, Bishop of the same city, a most faithful teacher, and famous confessor. S. Theophilus, Bishop also of the same city, a notable man for faith, life, and learning; next after whom succeeded venerable Cyril, who at

drinam illustrat Ecclesiam : Et ne forsitan unius civitatis ac provinciæ doctrina hæc putaretur, adhibita sunt etiam illa Cappadociæ lumina, sanctus Gregorius Episcopus et Confessor de Nazianzo. S. Basilius Cæsareæ Cappadociæ Episcopus et Confessor : Sanctus item alter Gregorius Nyssenus Episcopus, fidei, conversationis, integritatis et sapientiæ merito fratre Basilio dignissimus. Sed ne sola Græcia aut Oriens tantum, verum etiam Occidentalis et Latinus orbis ita semper sensisse approbaretur, lectæ sunt quoque ibi quædam ad quosdam epistolæ sancti Felicis Martyris et S. Julii urbis Romæ Episcoporum. Et ut non solum caput orbis, verum etiam latera illi iudicio testimonium præberent, adhibitus est a meridie beatissimus Cyprianus, Episcopus Carthaginensis, et martyr : a Septentrione S. Ambrosius, Mediolanensis Episcopus. Hi sunt igitur omnes apud Ephesum sacratio Decalogi numero magistri, consilarii, testes, iudicesque producti : quorum beata illa Synodus doctrinam tenens, consilium sequens, credens testimonio, obediens iudicio, absque tædio præsumptione et gratia, de fidei regulis pronunciavit. Quanquam multo amplior Majorum numerus adhiberi potuerit, sed necesse non fuit : quia neque multitudine testium negotii tempora occupari oportebat, et decem illos non aliud fere sensisse, quam cæteros omnes collegas suos nemo dubitabat.

this present doth adorn the Church of Alexandria. And lest perchance it should be thought that this was the doctrine of one city, or of one province; to the former there were adjoined those two lights of Cappadocia, S. Gregory, Bishop and Confessor of Nazianzum, and S. Basil, Bishop and Confessor of Cæsarea, and also another S. Gregory, Bishop of Nyssa, worthy for his merit of faith, conversation, integrity, and wisdom, of such a brother as Basil was. And for proof that not only Greece and the East, but also the Western and Latin world, were always of the same opinion, some letters of S. Felix Martyr, and S. Julius, both Bishops of Rome, which they wrote unto certain men, were there read. And that not only the head of the world, but also the other parts, should give testimony in that judgment; from the South they had blessed S. Cyprian, Bishop of Carthage, martyr; from the North S. Ambrose, Bishop of Milan. All these then, to the sacred number of the Decalogue, were alleged in the Council of Ephesus, as masters, counsellors, witnesses, and judges; whose doctrine the blessed Synod holding, following whose counsel, believing whose testimony, obeying whose judgment, without shunning of labour, without presumption, without favour, gave sentence concerning the rules of faith. And albeit a far greater number of Fathers might have been alleged, yet was it not necessary, because it was not fit that the time of business should be spent with multitude of witnesses; and further, no man doubted but that those ten did think little other than all the rest of their colleagues.

CAPUT XXXI.

PATRUM EPHESINORUM IN EXPUGNANDA NOVITATE TUENDA-
QUE ANTIQUITATE CONSTANTIA.

Post quæ omnia, adjecimus etiam beati Cyrilli sententiam, quæ gestis ipsis Ecclesiasticis continetur. Namque cum lecta esset sancti Capreoli Episcopi Carthaginensis Epistola, qui nihil aliud intendebat et precabatur, nisi ut expugnata novitate antiquitas defenderetur, ita Episcopus Cyrillus prolocutus est et definit: quod hic quoque interponere non abs re videtur: ait enim in fine gestorum: “Et hæc,” inquit, “quæ lecta est Epistola venerandi et multum religiosi Episcopi Carthaginensis Capreoli, fidei gestorum inseretur, cujus aperta sententia est: vult enim antiqua fidei dogmata confirmari, novitia vero et superflue adinventæ et impie promulgatæ reprobari atque damnari.” Omnes Episcopi adclamaverunt: “Hæ omnium voces sunt, hæc omnes dicimus, hoc omnium votum est.” Quæ tandem omnium voces atque omnium vota, nisi ut quod erat antiquitus traditum teneretur, quod adinventum nuper exploderetur? Postquam admirati sumus et prædicavimus, quanta Concilii illius fuerit humilitas et sanctitas, ut tot numero Sacerdotes, pene ex majori parte Metropolitanæ, tantæ eruditionis, tantæque doctrinæ, ut prope omnes possent de dogmatibus disputare, quibus propterea ipsa in unum congregatio audendi a se aliquid et statuendi addere videretur fiduciam, nihil tamen novarent, nihil præsumerent, nihil sibi penitus arrogarent: sed omni-

CHAPTER XXXI.

THE CONSTANCY OF THE EPHESIAN FATHERS IN OVERTHROWING NOVELTY AND DEFENDING ANTIQUITY.

AFTER all this we added also the worthy sentence of blessed Cyril, which is contained in the very ecclesiastical acts of that Council. For when the Epistle of S. Capreolus, Bishop of Carthage, had been read, who urged and entreated nothing else, but that novelty might be overthrown and antiquity defended, Bishop Cyril spake and gave his definition in this sort: which I have thought it not out of place to insert here: these then be his words, in the end of the acts of that Council. "And this Epistle (quoth he) of the venerable and very religious Capreolus, Bishop of Carthage, which has been read, shall be included in the document of our acts; whose judgment is clear; for he desireth that the old doctrine of the faith may be confirmed, and that new doctrines, superfluously invented and impiously spread abroad, may be rejected and condemned. To which all the Bishops, with one consent, cried out: 'These are the words of all, This we speak all, This is the wish of all.'" What then were the words of all? What the wishes of all? Surely nothing else, but that that which was of old time delivered might be retained, and that which was newly invented might be rejected. After that, we admired and highly commended the great humility and holiness of that Council, that so many Priests, almost the greater part of whom were Metropolitans, of such erudition, of such learning, that they were almost all sufficient to have disputed concerning doctrines, and whose very assembling might therefore seem enough to have emboldened them to presume, and determine somewhat of themselves, yet they innovated in nothing, presumed in nothing, arrogated nothing to them-

modis præcaverent, ne aliquid posteris traderent, quod ipsi a patribus non accepissent: et non solum in præsentem rem bene disponerent, verum etiam post futuris exempla præberent, ut et ipsi scilicet sacratæ vetustatis dogmata colerent, prophanæ vero novitatis adinventam damnarent. Invecti etiam sumus in Nestorii sceleratam præsumptionem, quod sacram Scripturam se primum et solum intelligere, et omnes eos ignorasse jactaret, quicumque ante se magisterii munere præditi, divina eloquia tractavissent: universos scilicet Sacerdotes, universos Confessores et Martyres, quorum alii explanassent Dei legem: alii vero explanantibus consensissent vel credidissent: totam postremo etiam nunc errare et semper errasse adseveraret Ecclesiam, quæ, ut ipsi videbatur ignaros, erroneosque doctores et secuta esset et sequeretur.

CAPUT XXXII.

CŒLESTINI ET SIXTI ROM. PONTIFICUM IN PROSCRIBENDA
NOVITATE STUDIUM.

QUÆ omnia licet cumulate abundeque sufficerent ad prophanas quasque novitates obruendas et extinguendas, tamen ne quid deesse tantæ plenitudini videretur, ad postremum adjiciemus geminam Apostolicæ Sedis auctoritatem: unam scilicet sancti Papæ Sixti, qui nunc Romanam Ecclesiam venerandus illustrat: alteram decessoris sui beatæ memoriæ Papæ Cælestini, quam hic quoque interponere necessarium judicavimus. Ait itaque sanctus Papa Sixtus in epistola, quam de

selves; but, above all things, were most careful not to deliver any thing unto posterity, which they also had not received of their forefathers, not only disposing well of the business then present, but leaving an example to posterity, namely, how they, in like manner, should reverence the doctrines of sacred antiquity, but condemn the inventions of profane novelty: we inveighed also against the wicked presumption of Nestorius; who boasted that he was the first and only man which understood the Scriptures, and that all others were in ignorance, which before his days in their office of teachers, had expounded the divine sayings, that is, all Priests, all Confessors and Martyrs, of whom some had expounded God's law, others allowed and believed them so expounding: to conclude, he maintained that the whole Church both now doth err, and always had erred, because, as he thought, she had followed, and was following, ignorant and erroneous doctors.

CHAPTER XXXII.

THE ZEAL OF THE ROMAN PONTIFFS CELESTINUS AND SIXTUS, IN PROSCRIBING NOVELTY.

ALL which, albeit they were abundantly sufficient for the overthrow and extinguishing of all profane novelties, yet, lest that aught should in such plenty of proofs be wanting, we will add for a conclusion a twofold authority of the See Apostolic, the one of holy Pope Sixtus, which venerable man now adorneth the Church of Rome; the other of Pope Celestinus, of blessed memory, his predecessor, which I have thought needful here also to insert. The holy Pope Sixtus then, in his Epistle which he sent to the Bishop

causa Nestorii Antiocheno misit Episcopo: "Ergo," inquit, "quia sicut ait Apostolus, fides una est, quæ evidenter obtinuit dicenda, credamus, et tenenda credamus." Quæ sunt tandem illa credenda et dicenda? Sequitur et ait: "Nihil ultra," inquit, "liceat novitati, quia nihil addi convenit vetustati: Perspicua majorum fides et credulitas nulla cœni permixtione turbetur." Omnino Apostolice: ut majorum credulitatem perspicuitatis lumine ornaret, novitias vero prophanitates cœni permixtione describeret. Sed et sanctus Papa Cælestinus pari modo eademque sententia: ait enim in epistola, quam Gallorum sacerdotibus misit, arguens eorum conniventiam, quod antiquam fidem silentio destituentes, prophanas novitates exurgere paterentur. "Merito," inquit, "causa nos respicit, si silentio foveamus errorem. Ergo corripiantur hujusmodi; non sit iis liberum habere pro voluntate sermonem." Hic aliquis fortasse addubitet, quinam sint illi, quos habere prohibeat liberum pro voluntate sermonem, vetustatis prædicatores, an novitatis adinventores. Ipse dicat, et dubitationem legentium ipse dissolvat. Sequitur enim: "Desinat," inquit, "si ita res est," id est, si ita est, ut apud me quidam urbes et provincias vestras criminantur, quod eas quibusdam novitatibus consentire noxia dissimulatione faciatis: "desinat itaque," inquit, "si ita res est, incessere novitas vetustatem." Ergo hæc fuit beati Cælestini beata sententia, non ut vetustas cessaret obruere novitatem: sed potius novitas desineret incessere vetustatem.

of Antioch touching the cause of Nestorius, saith thus. "Therefore," quoth he, "because (as the Apostle saith) the faith is one, that which evidently hath obtained, what things are to be said, let us believe, and consider that they are to be firmly holden." What then are those things which are to be believed, and to be said? He continueth saying thus: "Let nothing further (quoth he) be allowed to novelty, because it is fitting that nothing be added to antiquity. Let not the clear faith and belief of our forefathers be troubled with any admixture of mire." Apostolically spoken! to attribute to our forefathers' faith the light of transparency, but to denote novel profaneness by the admixture of mire. Pope Celestinus likewise is of the same opinion: for in his epistle which he sent to the priests of Gaul, wherein he reprehendeth their connivance, in that, by their silence, they left the old faith unprotected, and suffered profane novelties to spring up, thus he writeth; "Justly" (quoth he) "the blame doth touch us, if by our silence we foster error; therefore let such men be corrected, let them not have liberty to speak at their pleasure." Some haply may question who they be, whom he forbiddeth to have liberty of speaking, whether the preachers of antiquity, or the inventors of novelties; let himself speak, and discharge the reader of this doubt; for it followeth, "Let novelty cease," quoth he, "if the matter be so;" that is, if that be true, in which divers accuse unto me your cities and provinces, that through your pernicious connivance you cause them to go over to certain new doctrines; "therefore," quoth he, "if the matter be so, let novelty cease to molest antiquity." This then was the blessed opinion of blessed Celestinus, not that antiquity should cease to suppress novelty, but rather that novelty should give over to molest antiquity.

CAPUT XXXIII.

FILIIS ECCLESIAE CATHOLICÆ PATRUM FIDEI INHÆRENDUM
AC IMMORIENDUM.

QUIBUS Apostolicis Catholicisque decretis quisquis refragatur, insultet primum omnium necesse est memoriæ sancti Cælestini, qui statuit ut desineret incessere novitas vetustatem: deinde irrideat definita sancti Sixti, qui censuit, ne ultra quidquam liceat novitati, quia nihil addi convenit vetustati: sed et beati Cyrilli statuta contemnat, qui venerandi Capreoli zelum magna prædicatione laudavit, quod antiquæ fidei dogmata confirmari cuperet, novitia vero adinventæ damnari: Ephesinam quoque Synodum, id est, totius pene Orientis sanctorum Episcoporum judicata proculcet: quibus divinitus placuit nihil aliud posteris credendum decernere, nisi quod sacrata sibi in Christo consentiens sanctorum Patrum tenuisset antiquitas, quique etiam vociferantes et acclamantes, uno ore testificati sunt, has esse omnium voces, hoc omnes optare, hoc omnes censere, ut sicut universi fere ante Nestorium hæretici, contemnentes vetustatem et asserentes novitatem, damnati forent, ita ipse quoque Nestorius auctor novitatis et impugnator vetustatis condemnaretur. Quorum sacrosancta et cœlestis gratiæ munere inspirata consensio si cui displicet, quid aliud sequitur, nisi ut prophanitatem Nestorii adserat non jure damnatam? Ad extremum quoque universam Christi Ecclesiam et Magistros ejus Apostolos et Prophetas, præcipueque tamen beatum Apostolum Paulum velut quædam purgamenta contemnat: illam quod a religione colendæ et exco-

CHAPTER XXXIII.

THE SONS OF THE CATHOLIC CHURCH SHOULD HOLD TO,
AND DIE FOR, THE FAITH OF THEIR FATHERS.

WHICH Apostolic and Catholic decrees whosoever resists, first, of necessity he must proudly contemn the memory of S. Celestinus, who determined that novelty should give over to molest antiquity. Again, he must scoff at the decree of S. Sixtus, whose judgment is, that nothing further be allowed to novelty, because it is not fitting that aught be added to antiquity. Again he must contemn the determinations of blessed Cyril, who commended with great praise the zeal of venerable Capreolus, in that he desired, that the old articles of faith should be confirmed, and new inventions condemned. Likewise he must tread under foot the Council of Ephesus, that is, the judgments of the holy Bishops of almost the whole East, who, by God's aid, would not decree aught as requisite to be believed by posterity, but that which the sacred antiquity of our holy forefathers, agreeing together in Christ, had holden, who loudly and with acclamation, with one voice testified, that these were the words of all, this all wished, all gave judgment: that, as all heretics almost before Nestorius, contemning antiquity and defending novelty, had been condemned; so likewise Nestorius himself, the author of novelty, and impugner of antiquity, should be condemned. Whose sacred consent and agreement, proceeding from the inspiration of heavenly grace, if any dislike, what remaineth but that he maintain that Nestorius' profaneness was unjustly condemned? Finally, he must also contemn the whole Church of Christ, and her masters, the Apostles and Prophets, and especially the doctrine of the blessed Apostle St. Paul, as dregs and dross. The Church, because she hath never ceased religiously to

lendæ semel sibi traditæ fidei nunquam recesserit: illum vero, qui scripserit: "O Timothee, depositum custodi, devitans prophanas vocum novitates." Et item: "Si quis vobis annunciaverit præterquam quod accepistis, anathema sit." Quod si neque apostolica definita, neque ecclesiastica decreta temeranda sunt, quibus secundum sacrosanctam universitatis et antiquitatis consensionem cuncti semper hæretici, et ad extremum Pelagius, Cælestius, Nestorius, jure meritoque damnati sunt, necesse est profecto omnibus deinceps Catholicis, qui sese Ecclesiæ matris legitimos filios probare student, ut sanctæ sanctorum Patrum fidei inhæreant, adglutinentur, immoriantur, prophanas vero prophanorum novitates detestentur, horrescant, insectentur, persequantur. Hæc sunt fere quæ duobus Commonitoriis latius disserta, aliquanto nunc brevius recapitulandi lege constricta sunt: ut memoria mea, cui adminiculandæ ista confecimus, et commonendi assiduitate reparetur, et prolixitatis fastidio non obruatur.

Explicit Tractatus Peregrini contra Hæreticos.

keep and maintain that faith which was once delivered; St. Paul, because he hath thus written, "O Timothy, keep the *depositum*, avoiding profane novelties of voices;" and again, "If any preach unto you otherwise than you have received, be he accursed." So that if neither the Apostle's definitions, nor the Ecclesiastical Canons, ought to be violated, by which, according to the sacred consent of universality and antiquity, all heretics at all times, and lastly, Pelagius, Celestius, and Nestorius, were justly and deservedly condemned; surely necessary it is for all Catholics, which desire to shew themselves true children of their mother the Church, to adhere, stick close, and hold, even to death, unto the holy faith of their holy Fathers; but to detest and abhor, pursue and drive out, the profane novelties of all profane men whatsoever. This generally is the sum of that which in these two Commonitories we have more amply discoursed of, and now, after the manner of recapitulation, in fewer words gathered together; that my memory, for helping whereof I wrote them, may both with constant admonition be repaired, and yet not overlaid with any tedious prolixity.

Here endeth the Treatise of Peregrinus against Heretics.

NOTES.

PAGE 19, line 24. "The Apostolic See, that is, the Roman, which the Apostles Peter and Paul had consecrated by their blood, and which the inhabitants of the West commonly understand when they simply say, The Apostolic See, [*Sedes Apostolica*,] because that was the only Apostolic Church in the West." *Baluzius*. "Because an opinion prevailed that this Church was founded by S. Peter, therefore in the West it was called the Apostolic See [*Sedes Apostolica*] by way of honour." *Calvin. Inst.*, l. iv. c. 6, § 16. "But if the Catholike she be not, nor the root of the Catholike Church, yet Apostolike I hope she is. Indeed Apostolike she is, as being the See of one, and he a prime Apostle; but then not Apostolike as the Church is called in the Creed from all the Apostles, no nor the^a only Apostolike." *Laud's Conference*, § 38. No. 27.

Page 77. line 21. "Novelties;" so the Vulgate, &c. "Vanities" is now the received reading. [*Κενοφωνίας*, "vain babblings." *Eng. Transl.*] This, however, does not affect the argument from the word *depositum*.

^a Tertullian de Præscrip. Hæret. c. 20, 32, 36. [The Churches mentioned as Apostolic in c. 32 and 36 are: Smyrna and Rome, in c. 32; Corinth, Philippi, Thessalonica, Ephesus, and Rome, in c. 36. See Hammond, chap. 5. sec. v. 7, quoted in the Appendix.]

APPENDIX.

ARCHBISHOP CRANMER.

“AND now forasmuch as the wicked Church of Rome, counterfeiting the Church of Christ, hath, in this matter of the Sacrament of the blessed body and blood of our Saviour Christ, varied from the pure and holy Church in the Apostles’ time, and many hundred years after, (as in my book I have plainly declared, and manifestly proved,) it is an easy matter to discern which Church is to be followed. And I cannot but marvel, that Smythe allegeth for him Vincentius Lirinensis, who, contrary to Doctor Smythe, teacheth plainly, that the Canon of the Bible is perfect and sufficient of itself for the truth of the Catholic faith: and that the whole Church cannot make one article of the faith, although it may be taken as a necessary witness, for the receiving and establishing of the same, with these three conditions, that the thing which we would establish thereby, hath been believed in all places, ever, and of all men. Which the papistical doctrine in this matter hath not been, but came from Rome, since Berengarius’ time, by Nicolas the Second, Innocentius the Third, and other of their sort: whereas the doctrine which I have set forth, came from Christ and His Apostles, and was of all men every where with one consent taught and believed, as my book sheweth plainly, until the papists did transform and transubstantiate the chief articles of our Christian faith.”
Answer to Smythe’s Preface. Remains, Oxford, 1833, vol. iii. p. 22.

“And touching my doctrine of the Sacrament, and other my doctrine, of what kind soever it be, I protest that it was

never my mind to write, speak, or understand anything contrary to the most holy Word of God, or else against the holy Catholic Church of Christ; but purely and simply to imitate and teach those things only, which I had learned of the sacred Scripture, and of the holy Catholic Church of Christ from the beginning, and also according to the exposition of the most holy and learned Fathers and Martyrs of the Church.

“And if any thing hath peradventure chanced otherwise than I thought, I may err, but heretic I cannot be, forasmuch as I am ready in all things to follow the judgment of the most sacred Word of God and of the holy Catholic Church, desiring none other thing than meekly and gently to be taught, if any where (which God forbid) I have swerved from the truth.”
Appeal at his Degradation, vol. iv. p. 126.

BISHOP RIDLEY.

“And in that the Church of Christ is in doubt, I use herein the wise counsel of Vincentius Lirinensis, whom I am sure you will allow; who, giving precepts how the Catholic Church may be, in all schisms and heresies, known, writeth in this manner; ‘When,’ saith he, ‘one part is corrupted with heresies, then prefer the whole world before that one part; but, if the greatest part be infected, then prefer antiquity.’” *Gl. Ridley’s Life of Bp. Ridley*, pp. 613, 614.

BISHOP JEWEL.

“Istorum vero religio, si ita antiqua et vetus est, uti eam ipsi videri volunt, cur unam ab exemplis primitivæ Ecclesiæ, ex antiquis Patribus, et Conciliis veteribus non probant? Cur tam vetus causa tamdiu deserta jacet sine patrono? Ferrum quidem, et flammam semper habuerunt ad manum; de Conciliis vero antiquis, et Patribus, magnum silentium.” . . .
Juelli Apologia. Enchiridion Theologicum, vol. i., p. 162.
Oxford, 1825.

“Ostendant ergo aliquando antiquitatem istam suam; faciant, ut appareant ista, quæ tantopere prædicant esse tam late propagata. Doceant omnes nationes Christianas in suam istam religionem concessisse: sed fugiunt, ut jam ante diximus, a decretis ipsi suis: eaque quæ ante ita paucos annos ab ipsis in omnem æternitatem sancita erant, tam brevi tempore resciderunt. Quid ergo illis fidendum est in Patribus, in veteribus Conciliis, in verbis Dei? Non habent, O Deus bone, non habent ea, quæ se habere gloriantur; non antiquitatem, non universalitatem, non locorum, non temporum omnium consensum. Idque ipsi, etsi dissimulatum potius cuperent, tamen non ignorant; imo etiam interdum non obscure confitentur.”
Ib., p. 166.

“Nos quidem, uti diximus, de mutanda Religione, nihil temere aut insolentur, nihil nisi cunctanter, et magna cum deliberatione fecimus; neque id unquam animum induxisse-
mus facere, nisi nos et manifesta atque indubitata voluntas Dei nobis in sacrosanctis Scripturis patefacta, et salutis nostræ ratio coegisset. Etsi enim discessimus ab illa Ecclesia, quam isti appellant Catholicam, et ea re, nobis apud illos qui judicare non possunt, invidiam faciunt, tamen id satis est nobis, satisque esse debet homini prudenti et pio, et de æterna vita cogitanti, nos ab ea Ecclesia discessisse quæ errare poterit, quam Christus, qui errare non potest, tanto ante prædixerit erraturam, quamque nos ipsi oculis perspicue videbamus a sanctis Patribus, ab Apostolis, a Christo ipso, a primitiva et Catholica Ecclesia discessisse. Accessimus autem quantum maxime potuimus, ad Ecclesiam Apostolorum, et veterum Catholicorum Episcoporum, et Patrum, quam scimus adhuc fuisse integram, utque Tertullianus ait, incorruptam virginem, nulla dum idololatria, nec errore gravi ac publico contaminatam; nec tantum doctrinam nostram, sed etiam Sacramenta, precumque publicarum formam, ad illorum ritus et instituta direximus: utque Christum ipsum, et omnes fere

pios fecisse scimus, Religionem ab istis turpiter neglectam et depravatam, ad originem et ad primordia revocavimus. Inde enim putavimus instaurationem petendam esse, unde prima Religionis initia ducta essent. ‘Hæc enim ratio,’ inquit antiquissimus pater Tertullianus, ‘valet adversus omnes Hæreses, id esse verum, quodcunque primum; id esse adulterum quodcunque posterius.’ Irenæus sæpe ad antiquissimas Ecclesias provocavit, quæ Christo fuissent viciniore, quasque credibile vix esset erravisse. Jam vero cur ea hodie ratio non initur? Cur ad antiquarum Ecclesiarum similitudinem non redimus? Cur id a nobis hodie audiri non potest, quod olim in Concilio Niceno, a tot Episcopis et Catholicis Patribus, nullo refragante, pronunciatum est, *ἔθῃ ἀρχαία κρατεῖτω?*” *Ib.*, p. 184, 185.

“Here, Mr. Harding, ye have taken in hand a needless labour. You know right well, we despise not the authority of the holy Fathers. . . . Throughout the whole discourse of this Apology in defence of the Catholic truth of our religion, next unto God’s holy Word, we have used no proof or authority so much, as the expositions and judgments of the holy Fathers. We despise them not, therefore, but rather give God thanks, in their behalf, for that it hath pleased Him to provide so worthy instruments for His Church: and therefore do we justly reprove you, for that so unadvisedly and without cause, ye have forsaken the steps of so holy Fathers. The four general Councils, wherein ye dwell so long, as they make nothing against us, so in sundry points they fight expressly against you. . . . To come near the matter, we say not that all cases of doubt are, by manifest and open words, plainly expressed in the Scriptures. For so there would need no exposition. But we say, that there is no case in religion so dark and doubtful, but that it may necessarily be either proved or reprovèd by collation and conference of Scriptures. . . . In this conference and judgment of the holy

Scriptures, we need oftentimes the discretion and wisdom of learned Fathers. Yet notwithstanding may we not give them herein greater credit than is convenient, or than they themselves, if it were offered, would receive. We may reverently say of them, as Seneca, in the like case, sometime said, 'Non sunt Domini, sed Duces nostri.' They are our Leaders, but not our Lords. They are not the truth of God itself, but only witnesses of the truth. . . . But the Bishops in those Councils, saith Mr. Harding, brought forth and followed the expositions of the ancient learned Fathers. And wherefore might they not? What man ever taught or said the contrary? Yet notwithstanding they alleged them, not as the foundations or grounds, but only as approved and faithful witnesses of the truth. Which thing, if Mr. Harding happily will deny, may easily appear by the words of Cyrillus, pronounced and published openly in the Council of Chalcedon: 'Gratulamur vobis mutuo, quod et nostræ et vestræ Ecclesiæ fidem habent consentientem et divinitus inspiratis Scripturis, et traditionibus sanctorum Patrum.' [*Evagrius*, iii. 18.] Which words of Cyrillus being heard, and the consent of the Fathers being known, the whole Council for joy made a shout together, 'Omnes ita credimus, Papa Leo ita credit, &c. Thus we all believe; Pope Leo thus believeth; thus believeth Leo and Anatolius; thus Cyrillus believeth; this is the faith of our Fathers; this is the faith of the Apostles; thus have the Apostles taught.' [*Conc. Chalc. Act. ii.*] . . . Thus may you see, Mr. Harding, to what end the bishops, in the Councils ye spake of, alleged the expositions of the ancient Fathers, and how far they weighed them under the authority of the Scriptures. In like sort do we also, this day, allege against you, the manifest and undoubted and agreeable judgments of the most ancient learned holy Fathers; and thereby, as by approved and faithful witnesses, we disclose the infinite follies and errors of your doctrine." *Def. of Apol. I. c. ix. div. 1.*

“These be cases, not of wit, but of faith; not of eloquence, but of truth; not invented or devised by us, but from the Apostles, and holy Fathers, and founders of the Church, by long succession brought unto us. We are not the devisers thereof, but only the keepers; not the masters, but the scholars. Touching the substance of religion, we believe that the ancient, catholic, learned Fathers believed; we do that they did, we say that they said. And marvel not, in what side soever ye see them, if you see us join unto the same. It is our great comfort, that we see their faith and our faith to agree in one.” *Reply. Answer to Mr. Harding’s Conclusion, ad fin.*

HOOKER.

“There is in Scripture therefore no defect, but that any man, what place or calling soever he hold in the Church of God, may have thereby the light of his natural understanding so perfected, that the one being relieved by the other, there can want no part of needful instruction unto any good work which God Himself requireth, be it natural or supernatural, belonging simply unto men as men, or unto men as they are united in whatsoever kind of society. It sufficeth, therefore, that Nature and Scripture do serve in such full sort, that they both jointly and not severally either of them be so complete, that unto everlasting felicity we need not the knowledge of any thing more than these two may easily furnish our minds with on all sides; and therefore they which add traditions, as a part of supernatural necessary truth, have not the truth, but are in error. For they only plead, that whatsoever God revealeth as necessary for all Christian men to do and believe, the same we ought to embrace, whether we have received it by writing or otherwise; which no man denieth: when that which they should confirm, who claim so great reverence unto traditions, is, that the same traditions are neces-

sarily to be acknowledged divine and holy. For we do not reject them only because they are not in the Scripture but because they are neither in Scripture, nor can otherwise sufficiently by any reason be proved to be of God. That which is of God, and may be evidently proved to be so, we deny not but it hath in his kind, although unwritten, yet the self-same force and authority with the written laws of God." *Laws of Ecc. Pol.*, b. i. c. 14. [5.] *ed. Keble.*

"Ὁρθοτομεῖν, 'to divide aright,' doth note in the Apostles' writings soundness of doctrine only; and in meaning standeth opposite to καινοτομεῖν, 'the broaching of new opinions against that which is received.' For questionless the first things delivered to the Church of Christ were pure and sincere truth: which whosoever did afterward oppugn, could not choose but divide the Church into two moieties; in which division, such as taught what was first believed, held the truer part; the contrary side, in that they were teachers of novelty, erred." *Ibid.*, b. v. c. 81. [11.] *ed. Keble.*

ARCHBISHOP LAUD.

"And now by this time it will be no hard thing to reconcile the Fathers, which seem to speak differently in no few places, both one from another, and the same from themselves, touching Scripture and Tradition; and that as well in this point, to prove Scripture to be the Word of God, as for concordant exposition of Scripture in all things else. When therefore the Fathers say^a, We have the Scripture by Tradition, or the like; either they mean the Tradition of the Apostles themselves delivering it; and there, when it is known to be such, we may resolve our faith. Or if

^a "Scripturas habemus ea Traditione." S. Cyril. Hier. Catech. 4. "Multa quæ non inveniuntur in Literis Apostolorum, &c. non nisi ab illis tradita et commendata creduntur." S. Aug. 2. de Baptism. contra Donat. c. 7.

they speak of the Present Church, then they mean, that the Tradition of it, is that by which we first receive the Scripture, as by an according means to the Prime Tradition. But because it is not simply divine, we cannot resolve our faith into it, nor settle our faith upon it, till it resolve itself into the Prime Tradition of the Apostles, or the Scripture, or both; and there we rest with it. And you cannot shew an ordinary consent of Fathers; nay, can you, or any of your quarter, shew any one Father of the Church, Greek or Latin, that ever said, We are to resolve our faith, that Scripture is the Word of God, into the Tradition of the Present Church. And again, when the Fathers say we are to rely upon Scripture^b only, they are never to be understood with exclusion of Tradition, in what cases soever it may be had^c; not but that the Scripture is abundantly sufficient, in and of itself, for all things, but because it is deep, and may be drawn into different senses, and so mistaken, if any man will presume upon his own strength, and go single without the Church." *Conf. with Fisher the Jesuite*, § 16. *Num.* 33.

"For to believe the Scripture, and the Creeds, to believe them in the sense of the ancient Primitive Church; to receive the four great General Councils, so much magnified by antiquity; to believe all points of doctrine generally received as fundamental in the Church of Christ; is a faith, in which to live and die cannot but give salvation." *Ibid.*, § 38. *Num.* 1.

ARCHBISHOP USHER.

"The second question so rife in the mouth of our adversaries is, 'Where was your Church before Luther?' Where-

^b "Non aliunde scientia Cœlestium." S. Hilar. l. 4. de Trinit. "Si Angelus de Cœlo annuntiaverit præterquam quod in Scripturis, &c." S. August. l. iii. con. Petil. c. 6.

^c "Quum sit perfectus Scripturarum Canone, sibi que ad omnia satis superque sufficiat, &c." Vinc. Lirin. contra Hæres. c. 2. And if it be "sibi ad omnia," then to this, to prove itself, at least after Tradition hath prepared us to receive it.

unto an answer may be returned from the grounds of the solution of the former question, that our Church was even there where now it is. In all places of the world, where the ancient foundations were retained, and those common principles of faith, upon the profession whereof men have ever been wont to be admitted by baptism into the Church of Christ, there we doubt not but our Lord had His subjects, and we our fellow-servants; for we bring in no new faith nor no new Church. That which in the time of the ancient Fathers [*Vinc. Livin. cont. Hæres.*, c. 3.] was accounted to be ‘truly and properly Catholic,’ namely, ‘that which was believed every where, always, and by all,’ that in the succeeding ages hath evermore been preserved, and is at this day entirely professed in our Church.” *Sermon preached before the King. A.D. 1624. p. 711. Camb. 1835.*

“We preach no new faith, but the same Catholic faith that ever hath been preached: neither was it any part of our meaning to begin a new Church in these latter days of the world, but to reform the old.” *Ibid.*, p. 714.

HAMMOND.

Sect. III. The two ways of conveying the Faith to us.

“1. This then being the adequate object of the Christian’s faith, those verities which have been revealed to us by God to be thus believed to righteousness, called therefore *ὀφειλόμενοι λόγοι*, words not only true, but wholesome; the belief whereof is required in order to our soul’s health: the next enquiry is, how we that live in the same distance from Christ and His Apostles in respect of time, that we are situate from Heaven, which now contains Christ, in respect of place, may come within any reach of these revelations of Christ, or to any competent undoubted assur-

ance, that those are such indeed, which are pretended to be so.

2. And to this also my concession shall be as liberal as any Romanist can wish, that there are two (Basil. *de Spir. Sanct.*, c. 27.) ways of conveying such revelations to us; one in writing, the other by oral tradition; the former in the Gospels and other writings of the Apostles, &c. which make up the sacred writ, or Canon of the New Testament; the latter in the Apostle's preachings to all the Churches of their plantations, which are no where set down for us in the sacred writ, but conserved as Deposita (1 *Tim.* vi. 20, 2 *Tim.* i. 14.) by them to whom they were entrusted.

3. And although in sundry respects the former of these be much the more faithful, steady way of conveyance, and for want thereof many things may possibly have perished, or been changed by their passage through many hands; thus much being confessed by Bellarmine himself, (*de Verbo Dei*, l. i. c. 2,) that the Scripture is the most certain and safe rule of belief; yet there being no less veracity in the tongues than the hands, in the preachings than the writings, of the Apostles; nay 'Prior sermo quam liber, prior sensus quam stylus,' saith Tertullian, the Apostles preached before they writ, planted Churches before they addressed Epistles to them: on these grounds I make no scruple to grant, that Apostolical traditions, such as are truly so, as well as Apostolical writings, are equally the matter of that Christian's belief, who is equally secured by the fidelity of the conveyance, that as one is Apostolical writing, so the other is Apostolical tradition."

Sect. IV. The testimony from which we receive the Faith.

"1. Next then the enquiry must proceed by examining what is this equal way of conveyance, common to both these,

upon strength of which we become obliged to receive such and such a Tradition for Apostolical.

2. And this again is acknowledged not to be any Divine testimony; for God hath no where affirmed in divine writ, that the Epistle, inscribed of Paul the Apostle to the Romans, consisting of so many periods as now it is in our Bibles, was ever written by that Apostle, nor are there any inward characters or signatures, or beams of light in the writing itself, that can be admitted, or pretended for testimonies of this, any more than the like may exact to be admitted as witnesses, that the Creed called the Apostles' was indeed in the full sense of it delivered to the Churches.

3. It remains then, that herein on both sides we rest content with human testimonies of undoubted authority, or such as there is not any rational motive to distrust, and of which alone the matter is capable. For as in case of question concerning the Epistle to the Romans, whether this be it, which was addressed by Saint Paul to that Church, the only regular way of satisfying the question is, 1. By devolution or appeal to those Fathers and Councils, to whom it was *de facto* sufficiently testified and approved, (viz. by examination of the Records of that Church to whom it was written, and by whom received through the hands of some trusty messenger of that Apostle, such as Phebe that ministered unto him, and by other creditable ways of confirmation;) and, secondly, and by that consequence, to those very original records, and proofs of undoubted fidelity. So in the way of trial of any tradition pretended to be Apostolical, whether it be such or no, is by devolving it to those same, or the like Fathers and Councils, which having occasion and commodity to examine the truth of the matter by the records or testimonies of those Churches, to which it was delivered, found it sufficiently testified by them, that it was in truth according as it pretended.

4. And from hence it follows, that as we of this age have no other way of judging of the Canon of Scripture, or of any book, or chapter, or period contained in it, but by the affirmation and authority of those testifiers in the first ages of the Church, either by their writings, or by the unquestioned relations of others, brought down and made known to us; so are we as unable to judge of Apostolical Traditions unwritten, whether this or that doctrine be such or no, unless it be thus by the undoubted affirmations of the ancients (who are presumable by their antiquity to know the truth, and by their uniform consent neither to mistake themselves, nor to deceive us) communicated and conveyed to us”

Sect. V. The qualifications of such testimonies.

“1. Now then comes the upshot of the enquiry, what qualifications there are of a testimony, or testifier, without which, it or he may not be thus deemed creditable or ἀξιόπιστος, worthy to be believed by a sober Christian: and where these qualifications are to be found: which when we have once resolved, it will be possible for us to pass some judgment of Traditions duly styled Apostolical, which as such must be allowed to be the object of our Faith.

2. And herein I shall hope also that the resolution will be unquestionable, if it be bounded by those three terms to which Vincentius Lirinensis, in his defence of the Catholic Faith against Heresies and innovations, hath directed us, *Universitas, Antiquitas, Consensio*; Universality, Antiquity, Consent, viz. That the Testimony we depend on, be the result of all, the ancients consenting, or without any considerable dissent. Or, in yet fewer words, a Catholic Testimony, truly such, i. e. universal in all respects, 1. of Place, 2. of Time, 3. of Persons.

3. For, first, if it be not testified from all places, it is not qualified for our belief, as Catholic in respect of place, because the Faith being one and the same, and by all and every of the Apostles preached, and deposited in all their plantations, what was ever really thus taught by any of them in any Church, will also be found to have been taught and received in all other Apostolical Churches.

4. To which purpose the words of Irenæus are express, lib. i. cap. 3. ‘The Church disseminated over all the world, having received this preaching and this faith, preserves it diligently, as the inhabitants of the same house believe them alike, as having the same soul and heart, and teach and preach and deliver them alike, as having the same mouth; for though their languages are unlike, the virtue of Tradition is one and the same, and neither do the Churches which are founded in Germany believe or deliver otherwise than those which were constituted in Spain, in France, in the Orient, in Egypt, in Afric, in the middle of the world; but as one and the same sun shines through the whole world, so doth the light and preaching of the truth in every place, where it is received, disperse itself.’

5. So also Tertullian de Præscript., c. 20. ‘Presently therefore the Apostles, having first in Judæa testified the Faith and instituted Churches, and then taken their journey over all the world, made known to the nations the same doctrine of the same Faith, and so planted Churches in every city, from which the rest of the Churches afterward borrowed their seeds of Faith and doctrine, and so daily continue to do, and are formed into Churches.’

6. From which premisses, his conclusion is just that which I here deduce: If so, then it is evident that every doctrine must be deemed true which conspires with the Apostolical Churches, which are the wombs and originals whence the Faith came out, as maintaining that without any question,

which the Churches received from the Apostles, the Apostles from Christ, and Christ from God: and that all other doctrine is under the prejudice of being false, which is contrary to the truth of the Churches, of the Apostles, of Christ, and of God.

7. It is true indeed that whatsoever one Church professeth to have received from the Apostle that planted it, is of itself sufficient, without the confirmation of all others, to beget and establish belief in him, to whom it thus testifies: whereupon Tertullian^d refers the enquirers to that Apostolic Church that is next him, be it Corinth, if he live in Achaia; Philippi, or Thessalonica, if in Macedonia; Ephesus, if in Asia; or if he be near Italy, Rome. But this is no farther to be extended, than while we suppose without enquiry, that other Apostolical Churches have received, and are ready to testify, the same; which presumption or supposal must then cease, when upon enquiry we find the contrary; there being then none of this first kind of universality, viz. of place, and, so far, no validity in the testification.

8. Secondly, for the universality of time, that must be cautiously understood; not so as to signify it a prejudice to any doctrine, if in some one or more ages it have not been universally received; for then there could be no Heretics at any time in the world: but so as to extend to the first and purest, and not only to the latter ages of the Church.

9. That which was delivered by the Apostles was certainly received in that first age, wherein they lived; and by careful enquiry will be found from their monuments to have been then among them. And that which by this trial is discerned to be of later date, not to be descried in the first times, nor testified by sufficient authority to be derived

^d De Præscrip. c. 36.

from thence, falls short again of this second part of universality in respect of time.

10. Thirdly, for the consent of testifiers, that is also necessary to the rendering it a Catholic and authentic testimony; any considerable number of dissenters being of necessity to weaken our belief, and infuse reasons of doubting, and a preponderancy of dissenters the other way, to weigh down (at least to incline) the belief to the contrary."

Sect. XV. A Recapitulation and Conclusion of this matter concerning Heresy.

"1. It is now time to draw to a conclusion of this whole matter; and from the premisses to complete and abbreviate that plea, which will, I doubt not, secure the Church of England from all colourable charge of Heresy. For that,

2. First, It confessedly receives the whole word of Christ, the entire Canon of the New Testament.

3. Secondly, It retains entire the Symbol of the Apostolic Faith, as that was delivered to the Churches in all the Apostolic plantations.

4. Thirdly, It understands both Scripture and Creed, according to that traditive interpretation, which the first Four, or if you will, Six, or indeed any of the Œcumenical Councils, truly so called, have discovered and declared to be the sense of all the Apostolic Churches in the world, and were universally received by all Churches in such their declaration.

5. Fourthly, That we never rejected any Catholic testimony (offered in behalf of any doctrine) nor Council, but such as even our enemies grant, or evidence of the matter proclaims, not to have been Œcumenical.

6. Fifthly, That we do not believe that any General Council, truly such, ever did, or shall err in any matter of Faith, nor shall we further dispute the authority, when

we shall be duly satisfied of the universality of any such. [*cf. Sect. xiv. 1.* ‘This then of the inerrableness of General Councils, being thus far evidenced to be no matter of Faith, because not founded in any part of Scripture or Tradition, (nor consequently the contrary any matter of Heresy,) the utmost that can be said of it is, that it is a theological verity, which may piously be believed.’]

7. Lastly, that we are willing to proceed, and enlarge all this, from the Church collected in a Council, to the Church diffused or the principal pastors thereof, out of Council, and are ready to receive, and acknowledge as doctrine of Faith, every proposition, which the Fathers that lived in any competent distance from the Apostles do uniformly, or without any considerable dissent, deliver down to us, as the truths of God, Traditions Apostolical.

8. Herein I may not now fitly enlarge, by proceeding to a view and defence of all, or any such particular doctrines, nor indeed can I without the spirit of Divination, not knowing what one doctrine, denied by us, any Romanist will assume to assert upon these terms (contest by these measures of universality, antiquity, and consent) to be Apostolical Tradition.

9. As for the authority of the present Roman Church, which is by them so much insisted on, as we cannot deem that sufficient to impose upon all Christians any new book of Scripture; so neither can we by force of any Catholic rules (such as Vincentius is confessed to have furnished us with sufficiently) receive from that sole testimony of theirs (which is but the testimony of one part, and of one age of the Church, and not of the universal Church of all ages) any part of Christian doctrine, though by them never so earnestly contested to be Apostolical.” *A Parænesis, chap. v. of Heresy. Works, vol. i. p. 545, 6, 559. Fol. 1684.*

BISHOP BULL.

“These men account us innovators . . . because we recommend, that all persons should study with diligence, and receive with veneration, the writings of ancient doctors, approved by the Catholic Church, especially of those doctors who bordered on the Apostolic age. These men account us innovators, because, next to the sacred Scriptures, we singly regard, and revere, the more pure and primitive antiquity; and because we advise others religiously to follow the consenting judgment of that antiquity, wherever discoverable, as it certainly is discoverable in all matters of greater moment; whilst in other matters, we leave each individual to the dictates of his own free judgment; saving ecclesiastical and Christian peace. And this, we are persuaded, is the best and only method of terminating those unhappy controversies, which, at the present day, have rent the Church of Christ into so many parties. . . . All persons, not absolutely strangers to our history, are aware, that, so far as it was practicable, and the age allowed, our Reformation was, in all respects, conformed to the example of the ancient Catholic Church. Hence was the order of Bishops retained in England, and that new form of ecclesiastical government rejected, which, by the advice of Calvin, was adopted in other Churches . . . Hence were certain ancient doctrines, though most abhorrent from the sentiments of Calvin . . . established and confirmed by our Church. . . . Hence, almost at the commencement of our Reformation, in the year 1571, was that remarkable Canon respecting preachers, sanctioned by the consent of a full provincial Synod, and further confirmed by the royal authority of Elizabeth.

‘Let preachers, above all things, be careful, that they never teach aught in a sermon, to be religiously held and believed by the people, except that which is agreeable to the doctrine

of the Old or New Testament; and which the Catholic Fathers, and ancient Bishops, have collected from that very doctrine.' [*Coll. Can. Lond.* 1691. p. 238.]

Hence among the Directions and Rules, which, by the advice of the Bishops, King James, the successor of Elizabeth, recommended to the special care of the Vice-Chancellor, the Heads of Colleges and Halls, the two Professors, and the two Proctors in the University of Oxford, when the Puritanical faction was more than usually strong there, the following direction was inserted: it is the seventh in order. 'That Theological candidates be admonished, to give their labour and study to books of a nature most consonant with the doctrine and discipline of the Church of England: that is, to employ their time in reading the Fathers, Councils, scholastic writers, ecclesiastical historians, and polemical divines; and that they pay not so disproportionate attention to compends and abridgments, as to make them the foundations of their theological studies.'" Translated (by Bishop Jebb) from the *Apolog. pro Harm. Apostol.*, sect. i. § 3, 4.

BISHOP JEBB.

"To the period here designated, we are indebted for a writer, who, above all other writers, has settled the rule of Catholic interpretation. Vincentius Lirinensis, a resident in the isle of Lerins, a presbyter of the Christian Church, flourished in the fifth century. No preceding Father has thrown equal light on the catholic interpretation of Scripture; and from no subsequent theologian has the subject received much additional clearness." *Peculiar Character of the Church of England. Pastoral Instructions*, p. 280.

"Such are the views of Vincentius. But where, at this day, are those views retained, except in the Church of England? The Protestant Communions on the Continent have

not so much as pretended to revere antiquity. The Church of Rome has not been wanting in the pretension; but, instead of revering antiquity, she has idolized herself. The Church of England alone has adopted a middle course; moving in the same delightful path, and treading in the same hallowed footsteps, with Vincentius, and the Catholic Bishops, and the ancient Fathers: proceeding as far as they proceeded, and stopping where they stopped." *Ibid.*, p. 293.

"At such doubts, I do not wonder: I once felt them myself: and therefore am not dissatisfied to find others giving evidence, that my past scepticism (though, as I now think, without just foundation) was not unreasonable. In such matters I do not generally like to rest much upon authority: and the *argumentum ad verecundiam* is one which I would never press, especially in dealing with a truly modest fellow-traveller. But you will feel with me, that it is something in favour of Vincentius's rule that it has been received, extolled, and acted upon, by such men as Ridley, Jewel, Grotius, Overall, Hammond, Beveridge, Bull, Hickes, Bramhall, Grabe, Cave, and our own Archbishop King; that it has been admitted expressly, even by Chillingworth; and that it has been unreservedly acknowledged as a just and true guide, by Bishop Taylor, in one of his latest works, the Visitation Sermon at Connor: a tribute, this last, the more remarkable, because, in his *Liberty of Prophecy*, and in his *Ductor Dubitantium*, he had spoken less respectfully of the principle; and his remarkable change of language can be accounted for, only by his having undergone a correspondent change of sentiment. He had seen, felt, and weighed every difficulty; the result of all was a deliberate persuasion, that Vincentius was right, and that he himself was wrong. But to say no more of mere authorities, however strong, I own I cannot at present feel any difficulty in applying Vincentius's rule. If a doctrine is propounded to me as vitally essential, that is,

to speak technically, as matter of faith, before I can receive it as such, I must go to the catholic succession, and ascertain whether that doctrine has been held, *semper, ubique, ab omnibus*: convinced, that if it has not been so held, my assent is not due to it, as matter of faith. If again a doctrine which I hold is impugned as heretical, next to the Scripture, and as interpretative of Scripture, I must go to the catholic succession: and if I find this doctrine universally asserted, I cannot believe that it is any other than the sincere truth of the Gospel. The universality here mentioned, is not of course a mathematical but a moral universality; the universality, to use Vincentius's own words, of those 'Qui, in fide et communiōe catholica, sancte sapienter et constanter viventes, vel mori in Christo fideliter, vel occidi pro Christo feliciter meruerint?' And here I may observe, that Vincentius himself has anticipated your great objection, a very fair one, no doubt, and which requires and deserves an answer, namely, that 'true Christianity, far from being diffused *ubique* or received *ab omnibus*, was sometimes confined to a very narrow channel: when the great majority of Bishops were Arians, what becomes of this rule?' Let Vincentius answer: 'Quid si novella aliqua contagio, non jam portiunculam tantum, sed totam pariter Ecclesiam commaculare conetur? Tunc item providebit ut Antiquitati inhæreat.' Nor be it thought, that, by this means, the *quod ubique* and *quod ab omnibus*, are idly absorbed in the *quod semper*: they are as above hinted, to be taken, not mathematically, but morally, and so taken, they are an effectual guard to the *quod semper*. From the beginning, or, at least, from very remote antiquity, worthy individuals have frequently held, some one, or more, unsound opinions: and looking to individuals merely, the *quod semper* might be alleged, as it has been alleged, in favour of every opinion: it is to be rectified, however, by looking to universality and consent; not universality without exception, for

such is not to be found: but the concurrent and consistent sentiments, of the most and greatest doctors, in the whole body of the Church: not at any given period, but throughout the whole succession. Nor will such a research be so laborious as might be imagined; for, in the first place, the catholic verities, those to be believed for necessity of salvation, are but few: and in the next place, the concurrent sense of catholic Christians, on those few but important points, has been amply elicited by controversy; insomuch that from the works of Bp. Bull, and a very few more, any candid and intelligent student might obtain competent and intelligent satisfaction, respecting the sense of the Universal Church, on any and every of the catholic verities: as to all other verities, and as to the interpretation of particular texts of Scripture, they are left at large; provided always that no catholic truth be impugned, and that the analogy of the faith be maintained inviolable." *Letter to Dr. Nash. Foster's Life, &c. of Bp. Jebb, vol. ii. p. 249.*

BISHOP KAYE.

"On the subject of Religion, there appears to be a peculiar propriety in appealing to the opinions of past ages. In human science we find a regular advance from less to greater degrees of knowledge. Truth is elicited by the labours of successive enquirers, each adds something to the stock of facts which have been previously accumulated; and as new discoveries are continually made, the crude notions of those who first engaged in the pursuit are discarded for more matured and more enlarged views. The most recent opinions are those which are most likely to be correct. But in the case of a divine revelation, this tentative process can have no place. They, to whom is committed the trust of communicating it to others, are thoroughly instructed in its nature and its objects, and possess a knowledge which no

enquiries of subsequent ages can improve. What they deliver is the truth itself; which cannot be rendered more pure, though it may, and too probably will, be adulterated in its transmission to succeeding generations. The greater the distance from the fountain-head, the greater the chance that the stream will be polluted. On these considerations is founded the persuasion which has generally prevailed, that, in order to ascertain what was the doctrine taught by the Apostles, and what is the true interpretation of their writings, we ought to have recourse to the authority of those who lived nearest to their times." *Some account of the Writings and Opinions of Justin Martyr, second ed., p. 2.*

"Now whatever may be the case with other Protestant Churches, I see nothing in Tertullian's reasoning [*de Præsc. Hæret.*] at variance with the maxims of the Church of England respecting the use of the Scriptures. Tertullian, according to the learned translator, appeals to Apostolic Tradition; to a rule of faith, not originally deduced from Scripture, but delivered by the Apostles orally to the Churches which they founded, and regularly transmitted from them to his own time. How, I would ask, is this appeal inconsistent with the principles of the Church of England, which declares only that holy Scripture contains all things necessary to salvation? respecting the source from which the rule of faith was originally deduced, our Church is silent. The framers of our Articles meant not to deny that the rule of faith might, independently of the Scriptures, have been faithfully transmitted in the Apostolic Churches down to Tertullian's time. What they meant to assert was, that the rule, so transmitted, contained no Article, which was not either expressed in Scripture, or might be proved by it; and that the peculiar doctrines in support of which the Roman Catholics appealed to tradition, form no part of the Apostolic rule." *The Ecclesias-*

tical History of the second and third centuries illustrated from the writings of Tertullian. Second ed., p. 299, note.

“If we mistake not the signs of the times, the period is not far distant, when the whole controversy between the English and Romish Churches will be revived, and all the points in dispute again brought under review. Of these points none is more important than the question respecting Tradition; and it is, therefore, most essential, that they who stand forth as the defenders of the Church of England, should take a correct and rational view of the subject—the view, in short, which was taken by our Divines at the Reformation. Nothing was more remote from their intention than indiscriminately to condemn all Tradition. They knew, that in strictness of speech Scripture is Tradition, written Tradition. They knew, that, as far as external evidence is concerned, the Tradition preserved in the Church is the only ground on which the genuineness of the books of Scripture can be established. For though we are not, upon the authority of the Church, bound to receive as Scripture any book which contains internal evidence of its own spuriousness—such as discrepancies, contradictions of other portions of Scripture, idle fables, or precepts at variance with the great principles of morality—yet no internal evidence is sufficient to prove a book to be Scripture, of which the reception, by a portion at least of the Church, cannot be traced from the earliest period of its history to the present time. What our Reformers opposed, was the notion that men must, upon the mere authority of Tradition, receive as necessary to salvation, doctrines not contained in Scripture. Against this notion in general, they urged the incredibility of the supposition, that the Apostles, when unfolding in their writings the principles of the Gospel, should have entirely omitted any doctrines essential to man’s salvation. The whole tenor indeed of those writings, as well

as of our Blessed Lord's discourses, runs counter to the supposition, that any truths of fundamental importance would be suffered long to rest upon so precarious a foundation as that of oral Tradition. With respect to the particular doctrines, in defence of which the Roman Catholics appeal to Tradition, our Reformers contended, that some were directly at variance with Scripture; and that others, far from being supported by an unbroken chain of Tradition from the Apostolic age, were of very recent origin, and utterly unknown to the early Fathers. Such was the view of this important question taken by our Reformers. In this, as in other instances, they wisely adopted a middle course: they neither bowed submissively to the authority of Tradition, nor yet rejected it altogether. We in the present day must tread in their footsteps, and imitate their moderation, if we intend to combat our Roman Catholic adversaries with success. We must be careful, that, in our anxiety to avoid one extreme, we run not into the other, by adopting the extravagant language of those who, not content with ascribing a paramount authority to the written Word on all points pertaining to eternal salvation, talk as if the Bible—and that too the Bible in our English translation—were, independently of all external aids and evidence, sufficient to prove its own genuineness and inspiration, and to be its own interpreter." *Ibid.*, p. 299—304.

BISHOP BEVERIDGE.

Translated from Preface to *Codex Canonum Ecclesiæ Primitivæ vindicatus ac illustratus, Autore Gulielmo Beveregio Ecclesiæ Anglicanæ Presbytero*. Lond. 1678. [Reprinted in vol. ii. of *Cotelerius' edition of the Apostolic Fathers*.]

“To such a degree of temerity has this our senseless age advanced, that there is scarcely anything in Christianity

itself which is not either called into doubt in private, or made matter of controversy in public. So much so, that even those doctrines and rites which, during many ages back, and from the very beginnings of the Church, have everywhere been received, at last in these our days come into hazard, and are assailed, just as if we were the first Christians, and all our ancestors had assumed and borne the mere name of Christ, and nothing more ; or, at least, as if all had been constantly involved in the gravest errors, whoever before this time embraced the faith made known in the Gospel. Forsooth in these full late times, it seems new lights are boasted of, new and greater gifts of the Holy Spirit are pretended : and therefore new forms of believing, new forms of praying, new forms of preaching, new forms in the use of all ecclesiastical administrations, are daily framed and commonly adopted. And, what is most absurd, nothing now is esteemed of before novelty itself, but the newer anything is, so much the greater number and the more does it please, and the more anxiously is it defended. Hence these tears, hence so many horrible schisms in the Church ! For whilst individuals, indulging, beyond what is meet, their abilities, or rather their own wanton fancies, devote themselves to the introduction of novelties into religion, the whole body, through the infinite diversity of opinions, comes to be rent into contrary schols and factions.

“ 2. But if we will only even now recollect ourselves, and weigh things with that temperate and fair spirit which is right, it will at once be clear, that we, who now inhabit this and other countries around, are not either the first or the only worshippers of Christ, but only a small part of that great body, whose head is Christ : inasmuch as that body, by the exceeding mercy of God, hath been spread abroad into all parts of the earth, and that, from the very times of the Apostles ; so that there is no age, and scarcely any

country, in which there have not been very many who, by the faith which we profess, have attained unto Heaven. According to this view, if we attentively survey this vast body of all Christians of every age, which is commonly called the *Catholic* or *Universal Church*, as constituted everywhere and always, we shall find in it certain fixed, and, as it were, common principles, which run through the whole, and connect all its parts both with each other and with the Head. The first of these, and that from which the rest arise, is, *that Holy Scripture, or the Old and New Testament, is divinely inspired.* In this, all Christians everywhere agree, and have always agreed; and therefore he who denies it, is pronounced unworthy of their fellowship and of their name. Still further, this holy Scripture, although in these precepts, which are absolutely necessary for every man's salvation, it be most clear and evident to all, yet, as to what respects doctrine and external discipline of the Church, it is not, from its very depth, received by all in one and the same sense, but 'the divine sayings of this same Scripture are by one man interpreted in one way, and by another in another; so that it would seem to admit almost as many meanings as there are men,' as formerly *Vincent of Iirins* observed, and as is more than sufficiently proved from the case of heretics and schismatics, inasmuch as, among them, every individual elicits his own erroneous opinions and practices out of the holy Scriptures interpreted after his own manner. In things therefore of this nature, if we would be secured from error and falling, first of all, beyond all doubt, we must beware that we do not over-pertinaciously adhere to the private opinions and conjectures of ourselves and others, but do rather carefully examine, what the ancient Church, or, at least, the great majority of Christians, have held in these matters, and must acquiesce in that decision which has obtained the consent of Christians in all

ages. For as, according to Cicero, on every subject, 'the consent of all men is the voice of nature,' so also in things of this sort, the consent of all Christians may be deservedly accounted the voice of the Gospel. But there are many things which, although they are not read in express and definite terms in the holy Scriptures, are yet by the common consent of all Christians drawn out of these Scriptures. For example; 'that there are in the ever-blessed Trinity three distinct Persons to be worshipped, the Father, the Son, and the Holy Ghost, and that these are, each of them, truly God, and yet that there is but one God; that Christ is God and man, *θεάνθρωπος*, truly God and truly man, in one and the same person.' These and such like, although they are not, either in the Old or New Testament, declared in so many words and syllables, yet have they, as founded on both, ever been agreed on by all Christians, certain few heretics only excepted, of whom no more account is to be had in religion, than of monsters in nature. So also, 'that infants are to receive the ablution of holy Baptism, and that sponsors are to be used for that Sacrament. That the Lord's day, or the first day in every week, is to be religiously observed as a festival. That our Lord's passion, resurrection, and ascension into Heaven, as also the coming of the Holy Ghost, are to be commemorated every year. That the Church is everywhere to be administered by Bishops, distinguished from Presbyters, and set over them.' These and others of this sort are nowhere in the sacred Scriptures enjoined directly and by name, yet have they notwithstanding, during fourteen hundred years from the Apostles, been everywhere received into public use of the Church; nor can there be found any Church during that period not agreeing to these things. So that there have been, as it were, certain *common notions* from the beginning implanted in the minds of all Christians, not so much from any particular

passages of holy Scripture, as from all; from the general scope and tenor of the whole Gospel; from the very nature and purpose of the religion therein established; and, finally, from the constant tradition of the Apostles, who, together with the faith, propagated ecclesiastical rites of this sort, and, if I may so speak, general interpretations of the Gospel. For on any other supposition it would be incredible, or even impossible, that they should have been received with so unanimous a consent everywhere, always, and by all.

“3. From these premises, it is clear at the first glance what will follow. For seeing that no one doubts but that more confidence is to be placed in the whole body than in individual Christians, and more in the Universal Church than in any particular Churches whatsoever: seeing also that there are very many points in which the Universal Church during many ages after the Apostles agreed: seeing, finally, that this consent of the Universal Church is the surest interpretation of holy Scripture on those points on which it may be had: it hence most clearly follows, of what and how great use the ancient Fathers and other writers of all ages of the Church, must be, and how necessary to be consulted by them, who, in the prosecution of ecclesiastical controversies, have at heart either their own salvation, or the peace of the Church. For, were there no commentaries of the ancient Church, no acts of councils, no monuments of ecclesiastical history, extant at this day, in how great darkness should we be involved respecting our very religion itself? How easy would it be for any subtle heretic, or even for any the most flagitious impostor, under the mask of piety, to deceive the generality, and to lead them into the most pernicious errors of every description? Who could then convict the Church of Rome, or any other even the most corrupt Communion, of fault or error, in those particulars which are not expressly prohibited in holy Scripture? For

whence could it be proved, whether those things which are in use in that Church had, or had not, been handed down from the very Apostles, and approved by the consent of the Universal Church? Finally, how many and how great disadvantages of every kind would arise hence? But there is no reason that we should occupy our time in the enumeration of these things, seeing that amidst so many and so great confusions of empires, convulsions of particular Churches, and perturbation of all human affairs, it hath been so ordered by the most wise and merciful providence of Almighty God, that from the very times of the Apostles even unto these our own times, there is no age whose ecclesiastical memorials are not preserved to us. From which memorials accordingly we are enabled to conceive a perfect idea of the Universal Church, and to feel assured and certain, what has through all ages been admitted and what rejected; what rites and doctrines have prevailed, what heresies and schisms have been disapproved and condemned. Finally, from these and these alone we may see, on what points of doctrine and discipline agreement hath ever prevailed among all Churches, and on what again controversy hath existed between them, and consequently what is more, and what less, necessary to be believed and observed. For whatever is to be said of other things, those things at any rate in which all Churches everywhere have agreed, cannot but be most certain, and necessary, even at this very time, to be retained of all.

“4. This consent however, be it remembered, of which we are speaking, of the Universal Church, on any articles of faith or ecclesiastical rites, is not to be sought from one or two writers, much less from any one or two passages in any particular writer, apart from the rest, but from all combined, or at least from the greatest part of those, who, in all ages of the Church (and especially the earlier,) were the authors of any written works, in which they treated on

these subjects. For in all societies, such as is the Church, the majority takes place of the minority, and has the same right as the whole. The words of the civil law are, 'What is done by the majority of the court, is accounted the same as if done by all.' Nay, this is one of the ordinary rules of that law, 'That is ascribed to the whole which is publicly done by the majority.' That therefore which is by the majority either appointed or affirmed, that is rightly to be considered the act of the Universal Church; much more that which is confirmed by the united testimonies of all, or nearly all. To which class very many things in ecclesiastical matters may easily be reduced. For although we have not the express opinions of every individual Christian, through all ages, handed down to us, yet we possess what is to the same effect. For, first, when we speak of the consent of the Universal Church, it is not necessary that we regard the opinions of the people also, or laity. For they have never been admitted to deliver their judgment on the doctrine or discipline of the Church, in that it was presumed that in all things they, as is right, followed, not led, the opinions of their pastors. And besides, seeing that the people were anciently wont to vote in the election of their own bishops, and to give their testimony concerning those to be elected; by that very act they shewed openly enough that they agreed to their doctrine and discipline: so that whatever might be the opinion of any one Bishop, the people over whom he presided might fairly be held to be guided by the same. In consequence, that this consent of the Church is to be sought not from the people, but from their Bishops, from the teachers and priests, *Vincent of Lirin*s formerly rightly observed: 'Consent also in like manner we shall arrive at,' says he, 'if in this very antiquity we follow the definitions and expressed opinions of all, or, at any rate, of nearly all, the priests and teachers.' And indeed this

position, namely, 'that the consent of the Universal Church is to be sought not from the people, but from the bishops and clergy,' is one of those very many points in which we have the Universal Church itself agreeing; seeing that when about to discuss ecclesiastical matters, she hath rarely suffered the people to be present, never to deliver an opinion, or to vote. For neither, in all the councils which have ever been held on matters of that sort, do we read, that any one from among the people set his name to the decrees. But in each age the common affairs of the Church were transacted by bishops alone in council assembled, with, occasionally, certain presbyters, holding the places of their respective bishops. Which councils, if held in any one province, represented that *provincial* Church alone; but if attended by all conjointly, or by the majority of them, they then represented the *Universal Church*. 'By which' (councils), as Tertullian says, 'both such points as are of a deeper character are discussed in common, and the very assembly, as representing the whole Christian name, is held in great reverence.' But councils of this sort, as well *provincial*, held by particular provinces, as *Universal*, held (as the origin of their name declares) by the Universal Church, are even now extant, with many of their acts and decrees. There are extant also very many commentaries of individual bishops and presbyters, not indeed of all, but yet of those who, in each age, were most learned, and best acquainted with the doctrines and rites of the Church. From all of which, we are able most clearly to see (if any other thing) the common opinions both of all, and each of, the Churches, and so to collect most assuredly what we are to hold on these points. For although we grant it to be doubtful whether others, who either were not authors, or whose writings are not now in existence, may not perchance have held otherwise, yet since that is not capable of proof, and not to be capable of proof,

in causes of this sort, is manifestly the same as not to exist; whatever all, or the majority of those, whose genuine works have been left us, taught, as it were in common, that is without any doubt, to be held for the common and constant doctrine of the Universal Church. Especially when the Universal Church also has itself fully enough testified her agreement to that doctrine, which is preserved in the ancient writings of Councils and Fathers, from this fact, that, the providence of God so ordering, she hath preserved to us those writings in which that doctrine is contained, the writings of others, who held otherwise, having in the mean time been buried in so deep oblivion, that scarcely have their names been transmitted to posterity. From all which things, as briefly and summarily premised, we may rightly conclude, that all, both separate works of individual Fathers, and acts and monuments of Synods, as well provincial as universal, which exist at this day, are, in the first place, of this very great and remarkable use to us; that from them we may consider it made out with certainty, what the Universal Church hath ever believed, and openly taught, on necessary articles of faith and rites ecclesiastical, and therefore what is to be ever believed and taught in the Church. For no one can doubt, but that it is both most safe, and supremely necessary in all things, as far as is possible, religiously to walk in the steps of the faith and customs of the Universal Church.

“5. But perhaps some one may say, ‘that the Fathers both separately as individuals, and many of them conjointly, erred in various points of religion; and that they at times disagree among themselves, and that indeed, sometimes, on matters of great moment.’ These objections, I confess, against the ancient Fathers of the Church, and their authority in the settlement of ecclesiastical controversies, have been of late introduced. But whether they be true or false, is a point which we need not now discuss. For, even if we

grant them true to the fullest extent, yet can no argument be drawn from them against our judgment concerning the *right use of the Fathers*. Inasmuch as we are speaking of the Fathers, not as individuals taken separately, but as taken all conjointly. And therefore how many errors soever may have been detected in one or more, and how much soever in some things, possibly of great moment, they may even disagree with one another, or at least may appear to disagree, yet our position remains firm enough and stable, since there are certainly, after allowance made for them, many things, on which an agreement prevails among all the Fathers universally, and very many, to which a majority of them have given their united assent. But all the dissensions which have been raised among them on certain subjects, take nothing from their supreme authority on those points in which they agree, but rather in an eminent degree confirm it. For the fact, that in other things they have differed, most plainly manifests, that those things, on which they have agreed, they have handed down, not from any compact or agreement, not from any party formed, not from any communication of design, nor, finally, from their own private opinions, but naked and unadulterated, as derived from the common and general interpretation and tradition of the Universal Church. And, indeed, although on certain less necessary points, as well of faith as of discipline, the ancient Fathers do in some little degree differ one from another, yet that very many things have been received with the fullest agreement by all, is so clear, that we may judge of it with our own eyes. For there are many things which we see have been defined by the Universal Church in councils truly œcumenical, many things which have been approved by the consent of several, many things again by the consent of all the writers of the Church; many things, finally, concerning which there was no controversy moved, some of

this class have been mentioned by us above, to which very many others may be added. Those especially which, although not definitively prescribed in holy Scripture, have yet been retained by our very pious and prudent reformers of the English Church.

“6. For when this our English Church, through long communion with the Roman Church, had contracted like stains with her, from which it was necessary that it should be cleansed, they who took that excellent and very necessary work in hand, fearing that they, like others, might rush from one extreme to the other, removed indeed those things, as well doctrines as ceremonies, which the Roman Church had newly and insensibly superinduced, and, as was fit, abrogated them utterly. Yet notwithstanding, whatsoever things had been, at all times believed and observed, by all Churches, in all places, those things they most religiously took care not so to abolish with them. For they well knew, that all particular Churches are to be formed on the model of the Universal Church, if indeed, according to that general and received rule in ethics, ‘every part which agreeth not with its whole is therein base.’ Hence therefore these first reformers of this particular Church directed the whole line of that reformation, which they undertook, according to the rule of the whole or Universal Church, casting away those things only which had been either unheard of, or rejected, by the Universal Church, but most religiously retaining those which they saw equally corroborated by the consent of the Universal Church. Whence it hath been brought to pass, that although we have not communion with the Roman, nor with certain other particular Churches, as at this day constituted, yet have we abiding communion with the Universal and Catholic Church, of which evidently ours, as by the aid of God first constituted, and by His pity still preserved, is the perfect image and representation.

“7. But, that we digress no further from our proposed object, when we are speaking of the *Universal Church*, and its agreement, without any doubt, regard is to be had especially to the *Primitive Church*: inasmuch as, although it be only a part of the whole, yet is it universally agreed that it was the more pure and genuine part. For the same hath happened to the Church, which hath happened to each several commonwealth, namely, that, ancient customs passing by degrees into disuse, new institutions are devised by the wanton imaginations of men’s minds, which very fault is above all other to be eschewed in religion. For it is agreed among all Christians, that the Apostolic Church as constituted by the Apostles of our Lord in person, under the guidance of Divine inspiration, and by them whilst yet living administered, was of all Churches the purest and most perfect. Furthermore nothing seems more at variance with the common faith of Christians than that the doctrine or discipline instituted by the Apostles, should have been corrupted or any way changed by their immediate successors. For all confess, that the Apostles were most faithful men, and of consequence willed to ordain none as their successors, except those whose faith and integrity was fully approved by themselves personally. Therefore the first successors of the Apostles doubtless kept inviolate and uncorrupted the Church, whose government had been entrusted to them; and in like manner handed it down to their own successors, and these again to others, and so on; insomuch that there can exist no doubt, but that at least during two or three ages from the Apostles, the Church flourished in her primitive vigour, and, so to say, in her virgin estate, that is, in the same condition in which she had been left by the Apostles themselves; except that from time to time new heresies burst forth even in those days, by which the Church was indeed harassed, but in no way corrupted; that is to say, no more than the

Church, strictly Apostolic, was perverted by those errors, which arose whilst the Apostles were yet living. For they had scarcely time to arise, before they were rejected by the Catholic Church. Which things therefore notwithstanding, the Universal Church which followed ever held that *Primitive* Church to be most pure, and, in refuting all heresies which afterwards arose, appealed to her as the rule of other Churches. For if any one endeavoured to bring anything new into the doctrine or discipline of the Church, those Fathers who opposed themselves to him, whether individually or assembled together in a body, sought their arguments, as out of the holy Scriptures, so also out of the doctrines and traditions of the Church of the first ages. For this is observable in nearly all acts of councils, and commentaries of individual Fathers, wherever, that is, ecclesiastical controversies are discussed. And indeed nothing still is more rational, nothing certainly more desirable, than that all particular Churches at this day, wherever constituted, were reformed after the model of the Primitive Church. For this measure would immediately cast forth whatever corruptions have crept in during later ages, and would restore to their original vigour, on the other hand, all things which are required for the true constitution of a Christian Church.



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